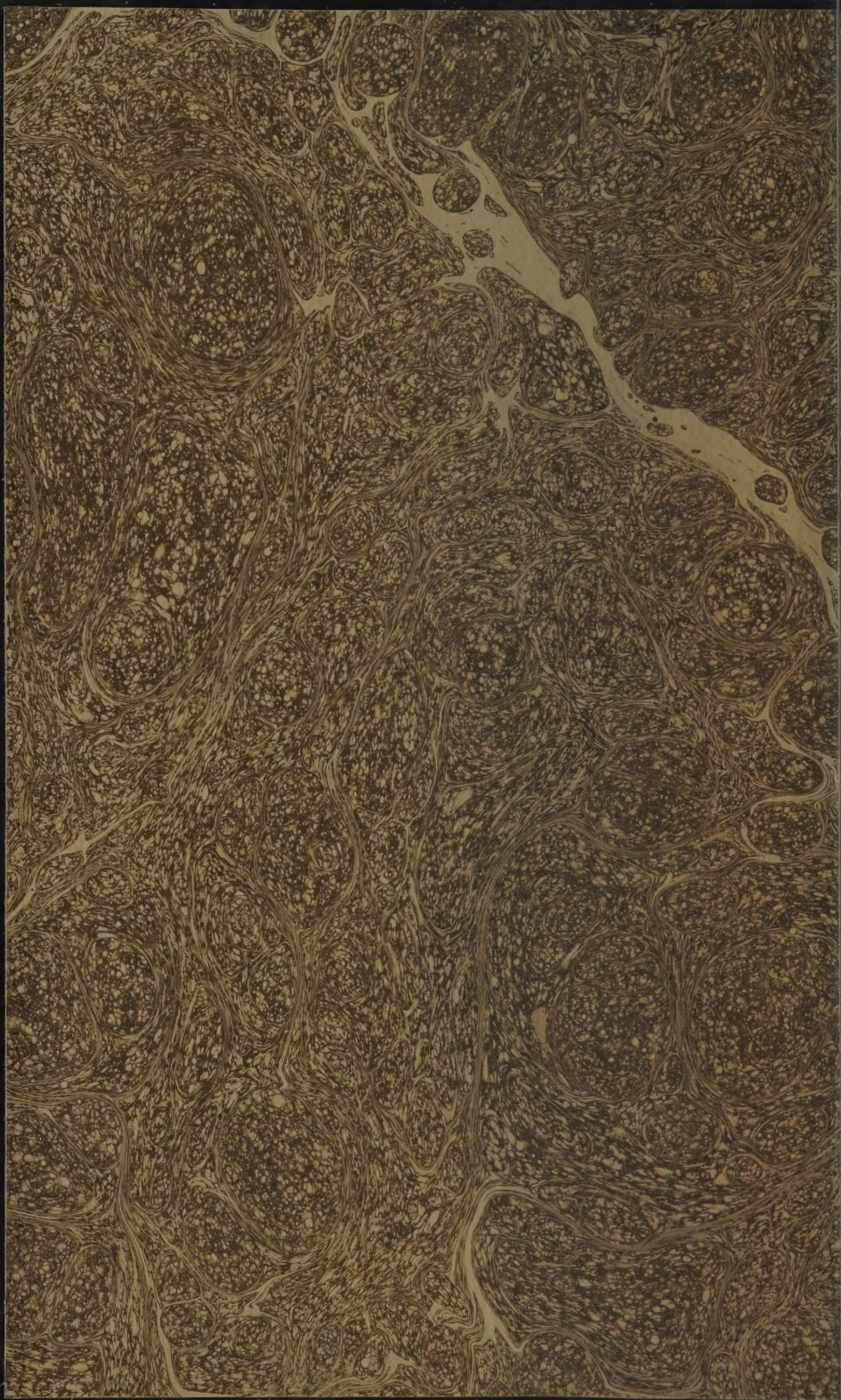


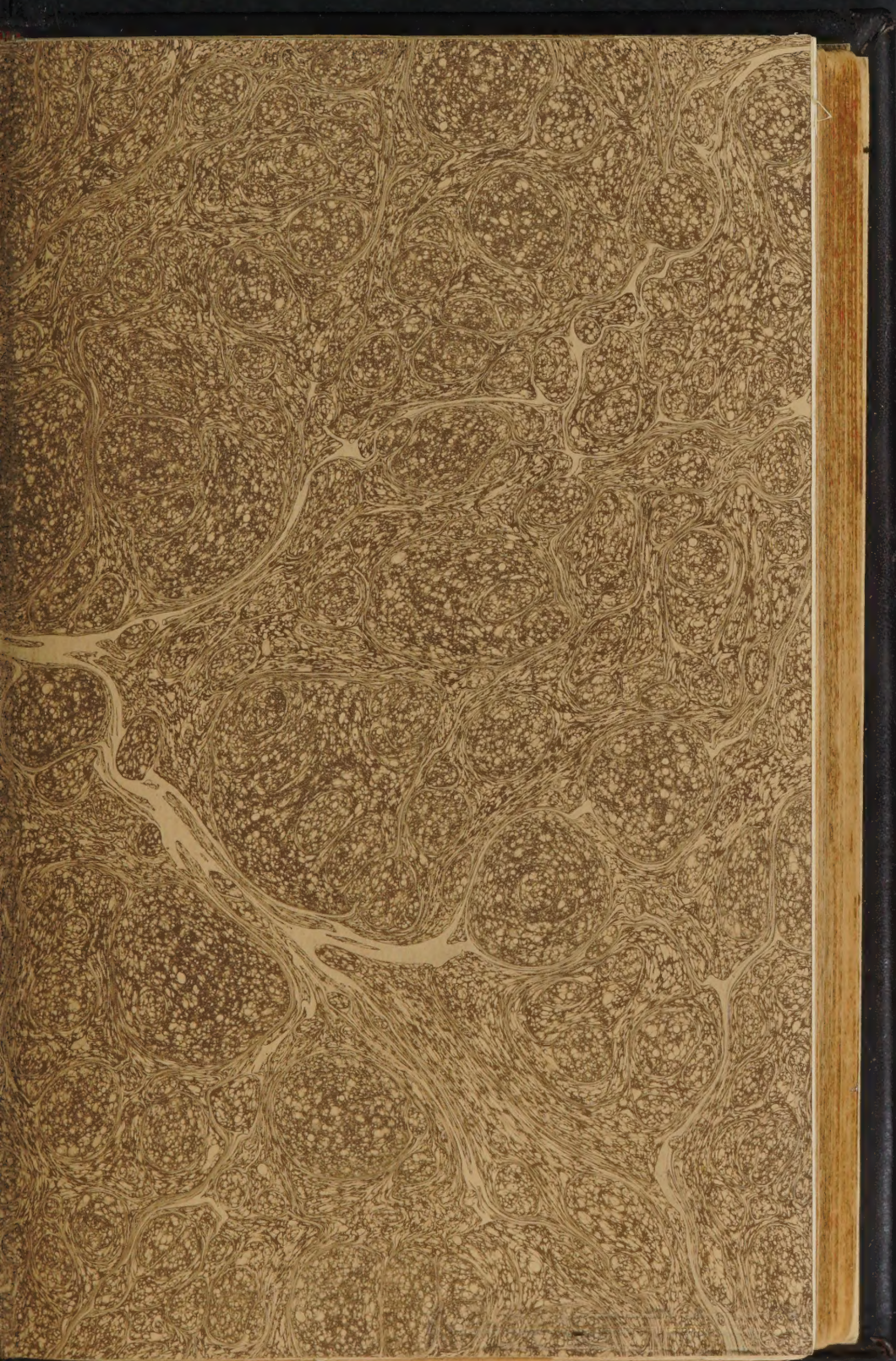


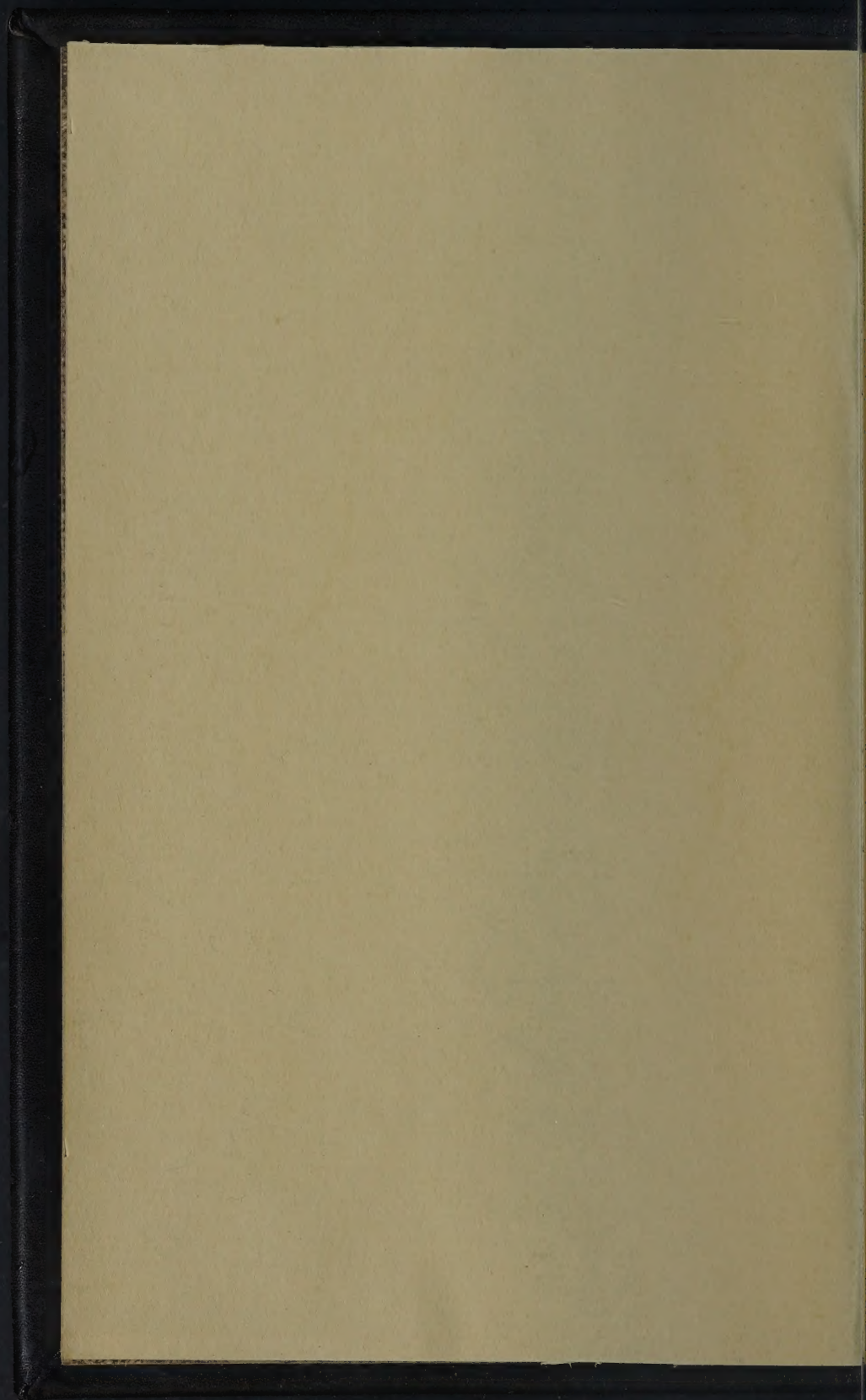


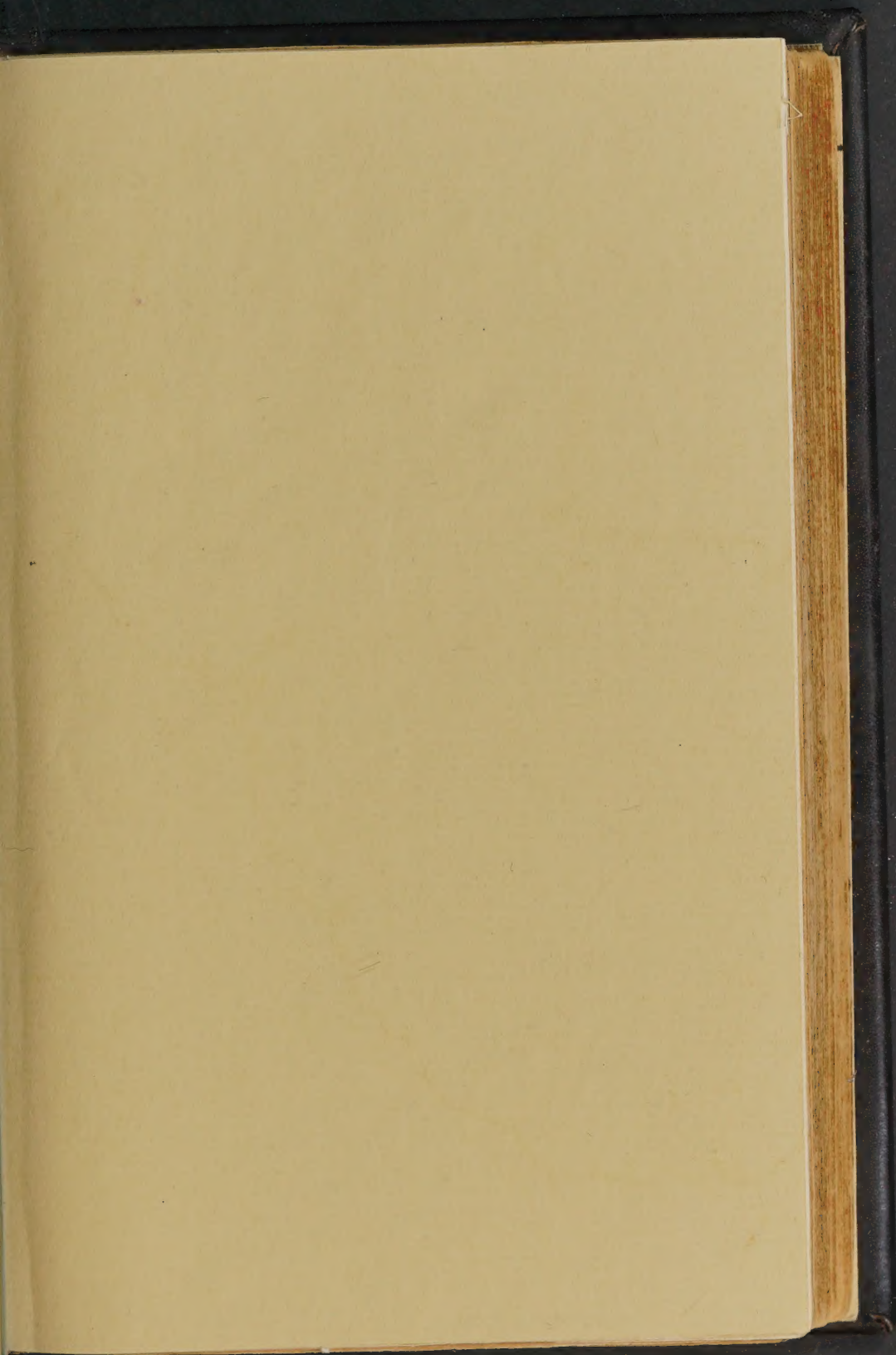




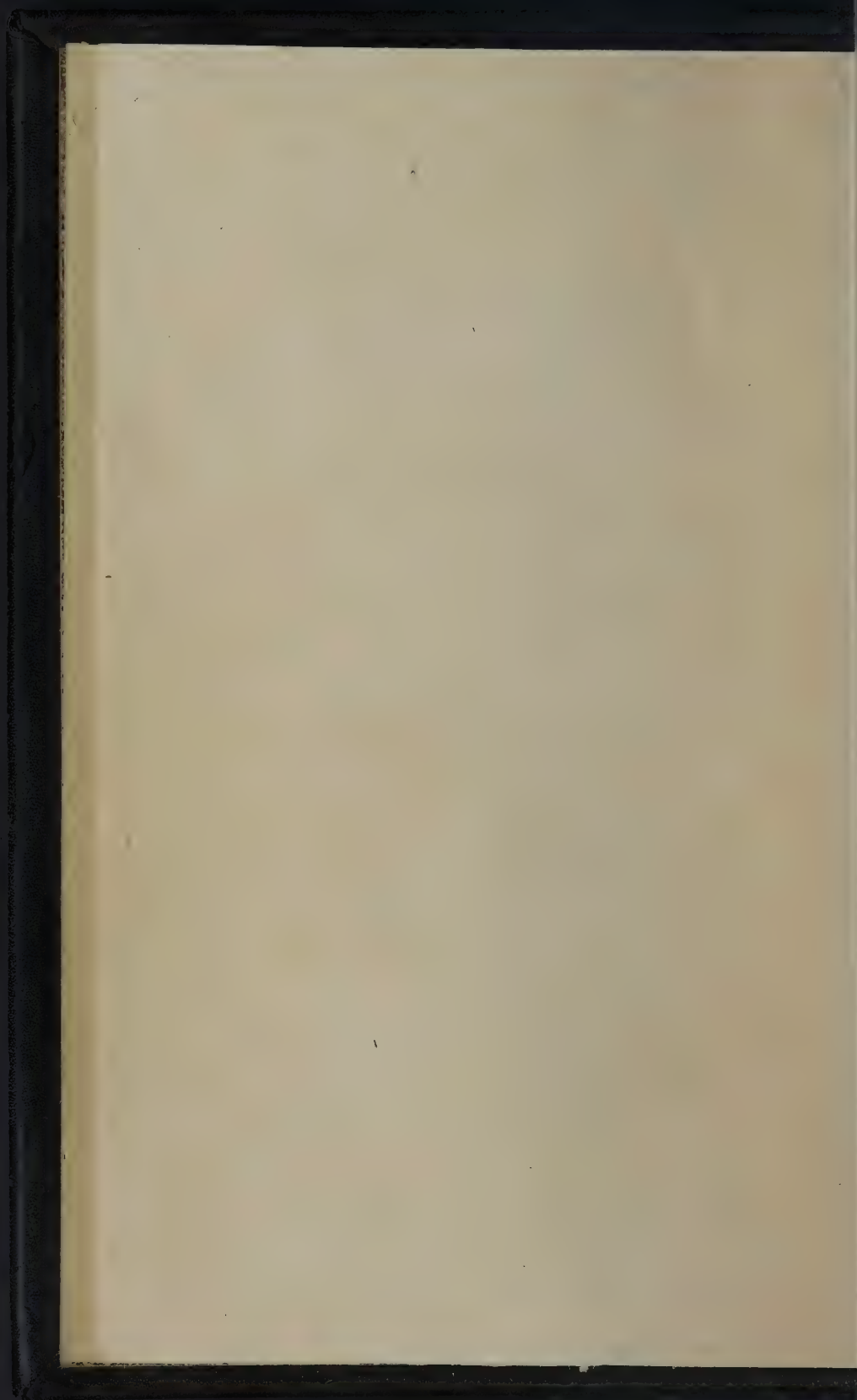








THE UNIVERSITY OF CHICAGO PRESS
CHICAGO, ILL. 60607
U.S.A.



FOXES

AND

FIREBRANDS.

OR, A

SPECIMEN

OF THE

DANGER and HARMONY of

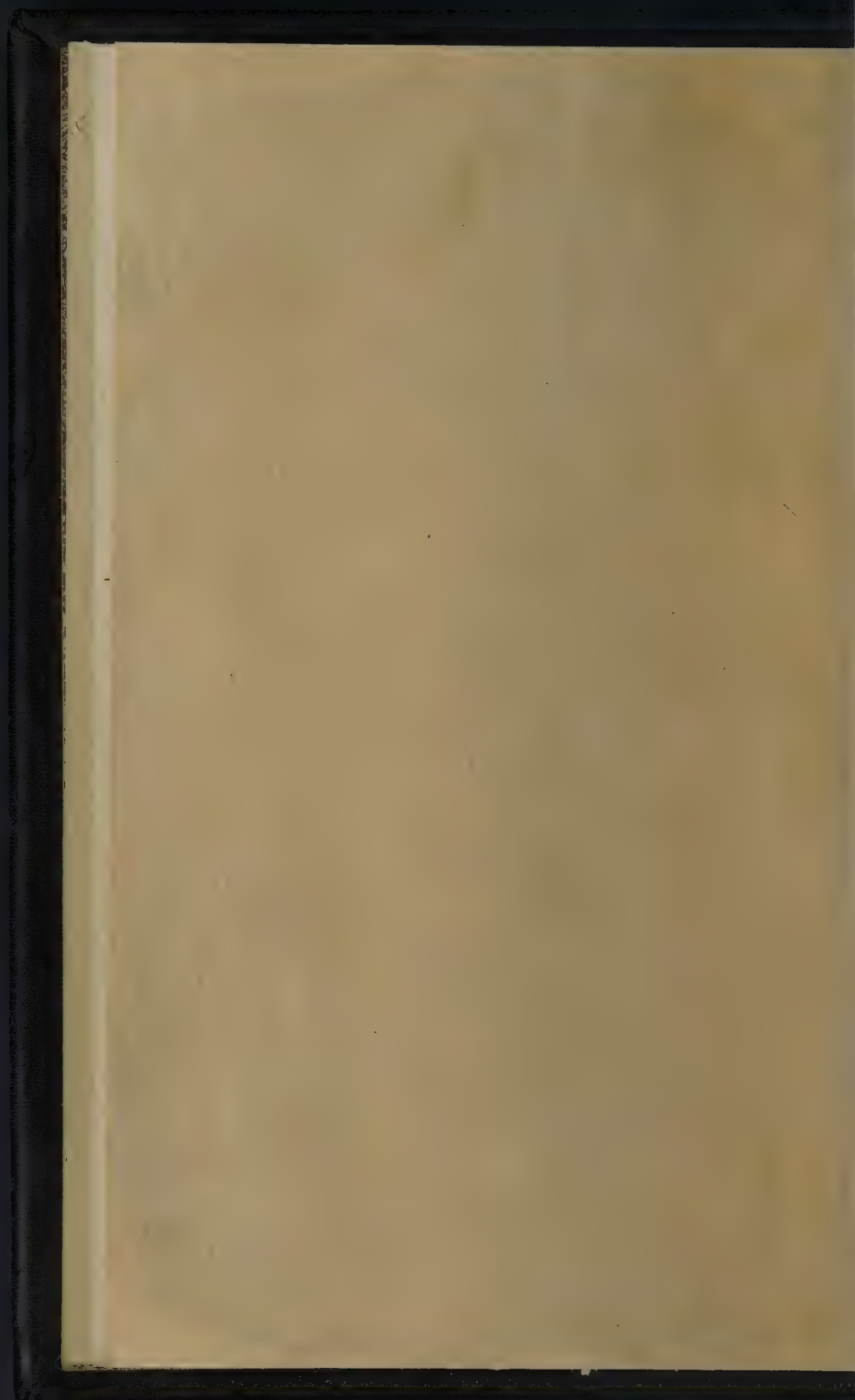
POPERY, and SEPARATION.

Wherein is proved from undeniable Matter of Fact and Reason, that Separation from the Church of England is, in the judgment of Papists, and by sad experience, found the most compendious way to introduce Popery, and to ruine the Protestant Religion.

Tantum Religio potuit suadere Malorum.

The Second Edition. In Two Parts.

Dublin, Printed by Jos. Ray, for Jos. Howes, and are to be sold by Awnsham Churchill at the Black Swan in Pater-noster-Row, near Amen Corner, London. 1682.



TO THE
READER.

Christian Reader,

HAVING about the year
1678. set forth in Print
the two Examinations
of *Faithful Communion* and *Thomas*
Heath, not with a design to
exasperate or provoke any
party in Religion, but partly
to lay open the Plots and
Contrivances of the *Romish*
Emissaries to dash Protestants
amongst themselves, and cun-
ningly undermine that Refor-
mation by divisions, which
they were not able to subvert
by a more open assault. It
pleased the Learned Dr. *Henry*
Nalson to publish these Ex-
aminations, together with few

To the Reader.

judicious Remarks and Collections of his own, under the Title of *Foxes and Firebrands*; and dedicate it to Mr. *Baxter* and Mr. *Jenkins*, the two great Pillars of our present Separations: And finding that the First Part was so kindly received by the World, that the Impressions were so suddenly bought up, and thereby an encouragement given to proceed, in adding some more materials, in order to a Second Part, as upon the same subject. I have therefore for thy information caused the First Part to be Reprinted, and a Second added to it, that so the History of these Jesuitical divisions might be more compleat and absolute. The
Colle-

To the Reader.

Collections in this Second Part are most of them either out of the Memorials of that great Minister of State the Lord *Cecil*, or from the testimonies of persons that are still living, and also able to attest the truth of what is here related: I am not conscious to my self of any injury that I have done either to Religion in general, or the true sincere Professors of it, since neither the Reputation of the one, nor the Interest of the other are concerned in the evil designs of those parties that *have a form of Godliness, but deny the power of it in their practices*. I may perhaps have disobliged the two extreme Factions in Religion, (the *Papist* and the

To the Reader.

Puritan) by exposing their Combinations for the ruine of that *Protestant* Faith which is by Law happily established and settled among us: And if I have done so, it is because I tell them the truth, and lay the scene of things nakedly before them; and I hope the Reader will look upon it as an argument of my candor and sincerity, that I do not study to gratifie any party in Religion, but have rather invited their prejudices upon my self, by saying these things that are disobliging to them both.

The truth is, my chief aim and design in the whole affair is, to have our dissenting Brethren disabused, and to pull
away

To the Reader.

away the scales from their eyes, which obstructs their prospect into the danger of their separations, to let them know that the first feuds of their divisions were sown by the Priests and Jesuits, that whilst they are carrying on the same designs of Schism and Separation, they are introducing *Popery*, though they do not think of it; and making a way for the admission of that mystery of Iniquity into the Churches of *Great-Britain*, which cost their fore-Fathers so much Blood to cast out.

If they did seriously consider of these things, I am confident they would return to the bosom of the Church, and
no

To the Reader.

no longer endanger the safety of the Protestant Religion, by aspersing Episcopacy, and libelling the Government of the Church of *England*, and continuing the course of that Separation which was begun by the Papists, cherished by the Separatists, and will in the end tend to the utter ruine both of the *Conformists* and the *Nonconformists*, which hath already brought one good King to the Block, and was again like to shake the *Crown* and *Scepter* of a second. *Almighty God* make us all wise to foresee, and to prevent our danger.

R. W.

To

To Mr. Richard Baxter, Mr.
William Jenkins, &c.

SIRS,

Wise and Good Men are always wont to look at, and consider the consequences and ends of things; where our divisions and separations will terminate, is but too obvious; things cannot long stand in this posture, our vain jangling will come to the Umpirage either of the sharpened Sword of the Law, or the terrible Law of the Sword; the one is grievous, the other intolerable, upon which Party soever it shall fall; for the ill influences of Religious Quarrels are such upon the Civil Government, as will oblige that for Self-preservation, to prevent the last by the use of the first, and
by

To Mr. Richard Baxter,
by timely severities to obviate future miseries.

I have yet seen nothing offered by Dissenters which will not necessarily increase, rather than cure our Divisions; and above all, that Toleration which is so warmly pleaded for by those Nonconformists, who pretend to give an old Answer to a new Sermon of Dr. Stillingfleet's, is certainly the most intolerable. It is a Door which will let in infinite Divisions, and Subdivisions, Errors and Heresies, and by giving people liberty to go either to Church or Conventicle, will give the lazy, profane, and Atheistical liberty to go to neither, to the great dishonour of God, and the inevitable decay of Christian Religion; it will infallibly give the Papists all the advantage

Mr. William Jenkins, &c.

stage these following Papers discover; they desire to introduce Popery, upon the ruine of Protestant Religion; it will oblige the Supreme Magistrate to act against his own, and the publick Conscience of Christianity, and to establish Iniquity by a Law: For such are the Doctrines and Practices of some Dissenters, in the judgment of all but themselves, and of all Dissenters, in what they oppose one another.

I know not how they come now to unite so close against the Episcopal Party; for I know their Breaches are incurable, and the time was when Presbytery was as much Babylon to Independents, as Episcopacy was to the Presbyterians, and so of the other Sects and Schisms, which makes some
people

To Mr. Richard Baxter,

people apply that of the Psalmist to this Confederation, Psal. 83. against the Church of England.

For my own particular, I know but one Remedy for these growing Evils, and that is, to permit the Sovereignty to lodge where God Almighty has placed it, and to submit to it for Conscience sake. I think the Authors of the Political Catechism allow his Majesties Power to be of God; He is the Minister of God for our good. Now who is to be judge of the goodness and fitness of laws, Religious, Moral, or Political? either the Prince or the people: If the people, then is not the King Supreme, contrary to St. Peter, 1 Ep. 2. cap. 13. If the King be the Empire in the case, every private Conscience is bound to submit to the publick

(I)

F O X E S

A N D

FIRE-BRANDS, &c.

THat the *Papists* have ever since the *Reformation* of Religion in *Europe*, been most invincibly industrious in these Kingdoms, to bring the *Church of England* to ruine, and a total subversion, there cannot remain the least doubt or scruple. For, besides apparent matter of undeniable *Fact*, during the Reigns of *Queen Elizabeth*, *King James*, and *King Charles* the First, and our present Gracious Sovereign (whom God long preserve) there are these *Reasons* which have, and do animate them in the repeated prosecution of that desperate Enterprize.

First, A vain *Enthusiastick Opinion*, which in this last *Century* they have generally embraced, That there shall be a Fifth *Monarchy* of their Church : For the erecting of which, they em-

The restless
design of Pa-
pists to re-
gain *England*
to *Rome*.

The Reasons
moving
them vigo-
rously to
prosecute
their wicked
Design.

B

broil

1. An Enthu-
fiastick Be-
lief of the
Fifth Mo-
narchy of the
Church of
Rome.

broil their Brains, and the whole *Chri-
stian* World, wrest the Prophecies of
the *Scripture*, and the pretended Wri-
tings of the *Sybils*, to countenance
this beloved *Chymæra*: Now they look
upon the *English* Nation become *He-
retick*, and revolted from the Faith, as
too potent and considerable in this
part of the World, to permit them to
hope for any success, till that *Church*
and *State* be either so broken, as to
be disabled to oppose them, or be re-
duced to the *Roman Faith* and Obe-
dience.

2. The
Church of
England the
only Bul-
work of the
Protestant
Religion,
and their
most potent
Enemy.

Secondly, They look upon the
Church of England therefore, as the
only *Bastion*, or Bulwork of the *Pro-
testant Religion* and Interest, from
whence there have sprung so many,
and such a constant succession of able
Champions for Truth, and so long as
that *Church* continues, are like to do, as
will eternally baffle all the Arguments
and Reasons they have hitherto, or
can produce to support their totter-
ing Cause; and in all probability will
in time so expose them, as to convince
the World of the *Apostacy of Rome*
from

from the ancient *Primitive Christianity*; and induce them to knock off the shackles of blind Obedience, which their Ignorance and the *Romish* Artifice have fastened upon the hands of all *Princes* and People under the *Papal* Jurisdiction, and, whatever some people may imagine, * there is nothing formidable to *Rome* in these little Sects of Separatists, who being by their own Eternally sub-dividing Principles, like the Sheaf of *Arrows* in the *Apologue* unbound, will be broken without any great difficulty: but the *Church of England* being a Body compact, firm, and well put together, and wearing so much of the *Primitive* Purity and Antiquity, both in Doctrine and Discipline, is the *Gordian* knot, which, till by the Sword of Pope *Alexander* they can untie, they can never hope to conquer the World by that of *Peter*, and therefore that Church is the constant mark of their Hate and Envy, and to undermine her Foundations, they set themselves and all their Engines to work with all possible Diligence and Application.

* This is apparent, because they raise themselves.

An Instance
of a Pope's
Charity to
the English
Hereticks.

4/11

I remember to have heard a pretty odd Relation, which came from a Person of Quality of this *Nation*, who was at *Rome* in the time of our late Troubles: This Noble Person having demanded liberty to have an Audience of his *Holiness*, obtained it, and was treated with great Civility and Respect; After the Formalities of the Visit were over, the Pope enquired what News from *England*? to which the Gentleman replied with great testimonies of Compassion, and gave him a short recital of the *Tragical* Adventures of the Civil War; at which the Pope fell into such an indecent laughter, that the *English Gentleman* smartly repartee'd, Sir, Certainly this is a Scene for Pity, not for Laughter: Well, young man, said the old *Pope*, having gravely composed himself, you say true, and I take your reproof in good part, but, added he, I cannot forbear this testimony of Joy, when I consider that God is about to convince you of your Errors by these severe *Methods*; and by their own hands to destroy one of the best drest *Heresies* that

that ever appeared in the World since that of the *Arians*.

Thirdly, the *Romish Clergy* look upon themselves to be extreamly injured in point of Interest, and that they are unjustly and violently dispossessed of all the Dignities and Revenues of the *Bishopricks, Cathedrals, Abbeyes, Monasteries*, and other religious Houses, and these Promotions, Dignities and Revenues are from time to time conferred by the Pope upon titular *Bishops, Deans, &c.* who *de jure* pretend a Right to them, and hope *de facto* to possess them so soon as they can by any Arts or Ways reduce these *Nations* to the Obedience of the *See of Rome*. Nay, the *Pope* himself has the Vanity or Impudence to be tickled with the sweet imagination of Sovereignty, and to pretend from the Resignation of *King John* to *Pandolphus* his Legate, a Title to the *Imperial Crown* of these *Realms*.

3. Secular
Interest, Ambition, and
Honour.

Now ambitious men animated by these Hopes, and professing as matter of Faith, that they are free from all the Obligations of Duty and *Allegiance* to

Heretical Princes and Usurpers, as they term ours ; and, at least in pretence, being inflamed with an ardent Zeal for the conversion or confusion of us poor *Hereticks* ; and having always the dazzling beams and lustre of *Interest* and secular Advantage in their eyes, together with the hopes of *Heaven*, as the merits of such Industry to blear the eyes of others, I say, such men and such principles must of necessity lay them under the constant and restless temptations, of attempting all things to regain their earthly, and gain a *heavenly* glory into the bargain : Nor can it be supposed that they will stick at the violation of any Laws, *Divine* or *Humane*, by *Treasons*, *Perjuries*, *Wars*, or *Bloodshed*, which they think so far from sinful, that they esteem them meritorious and acceptable Services to God, being done in order to the Salvation of Sinners, and the Exaltation of their *Church*.

The methods
Papists use to
convert He-
reticks.

Now the ways and methods by which they propose to effect these, as they think and stile them, glorious Undertakings, are these ;

First,

First, Since they are hopeless to convince or persuade by force of Arguments, they endeavour to divide *Protestants* among themselves; and this they have done ever since the *Reformation*, by raising *Sects* and Separations from our *Church* in matters of *Doctrine* and *Practise*; and again subdividing these into lesser Parties and Fractions, under pretence of greater advances to Purity, and a thorough *Reformation*, and as this Principle may proceed to, no doubt they will pursue it *in infinitum*.

Thus I have been credibly informed, that a *St. Omers Jesuit* declared that they were twenty years hammering out the *Sect* of the *Quakers*; and whoever considers the *Positions* of those People, will easily be induced to believe them forged upon a *Popish Anvil*. They refuse all Oaths, a neat covert for *Priests* and *Jesuits* to evade the Tests of the Oaths of *Allegiance* and *Supremacy*, and avoid the punishment which follows their discovery; they despise the *Scriptures*, so do *Papists*; they condemn our Sacraments,

especially the Eucharist, so do Papists; they do above all things vilifie the Ministers, so do Papists; and in many other *Doctrines* they bear a great Analogy and Conformity one with the other. The opinion of a *Fifth Monarchy* looks extreamly like another Spawn of the *Jesuits*, and had that prevailed, as it once was in a fair way to do, that would have done their business; and indeed was the last Sect I think started among us, as if designed for their purpose; for it would have been an easy translation of that *Monarchy* to the *Papal Throne*, till Christ should come in person to have exercised it himself: and I find a remarkable hint of this in Dr. *Oats's Narrative and Depositions*, Parag. 34. where the *Jesuits*, and one *Green*, with eight other *Fifth Monarchy* men, club together for the firing of the City of *London*.

And indeed herein the Papists have been most industrious, and it is but just to fear they are so still, to animate those Separations they have created, with Principles of Hatred and Animosity

mosity against the *Church* of *England*,
 as will admit of no reconciliation, nor
 any lower terms of Satisfaction than
 her utter Ruine and intire Subversion;
 and they move every stone, that not
 one stone must be left upon another
 in that glorious building: for this pur-
 pose they have endeavoured to per-
 swade the people into an hatred of
 the Governors of the *Church*, by tel-
 ling them of their near approaches to
 Popery: against which, and the Pope
 himself, to cover the Artifice, it is no
 matter how bitterly they inveigh, so
 long as by this Stratagem they divide
 men from the Church. Thus have
 they drawn off the people from the
 love of the stated and authorized pub-
 lick Prayers and Service of the Church,
 by introducing, practising and com-
 mending that Novel-way of Praying
Extempore, to which *Gavan* the *Jesuit*
 was so inured, that he could not at
 his Execution forbear running into an
 Enthusiastick Fit of it. This has been
 a Key which has opened the doors of
 many lips to blaspheme *God* and *Re-*
ligion, to utter vain, idle, impertinent,
 sedi-

sedition, heretical, and impious *Harangues*, the very froth of Fancy, and the scum of *Effrontery*, which yet they have dedicated to *God Almighty*, and though it was really a Sacrifice of Fools, have fathered it upon the *Spirit of Wisdom*: and of this the Papists have made no small advantage to *proselyte* people from ours to the *Romish Communion*; and yet they first recommended this *Engine* to the people, they have opposed it too, and exalted it above the *Common Prayers*, as more Spiritual and prevailing, branding those with all the titles of Infamy, and which has succeeded to their wish, and is now generally taken up as a great truth by all Dissenters, that the *Liturgy* is nothing but the *Mass-Book* in *English*, and the very dregs of Popery, Idolatry and Superstition.

2dly, Having divided us, to destroy us by those Divisions. Secondly, Having thus successfully divided us, and inflamed *Dissenters* with a Zeal so hot against the *Church of England*, as is fit upon all occasions both to take and give fire, they endeavour to blow up those Sparks into a Flame: they perswade Dissenters *Episco-*

piscopacy is guilty of most intolerable Ambition, Pride, Avarice and Tyranny, they press them to maintain their liberty of *Conscience* against the Anti-christian Yoke of Ceremonies; and to pull down *Babylon*: and take hold of all occasions to run them into open Hostilities and Rebellion against the Civil, as well as the Ecclesiastical Power and Government; and all this in hopes to destroy us with our own Weapons, that then they may erect their *Church Triumphant* upon the Ruines of ours, which they have rendered truly *Militant*.

---*En! quo discordia, Cives
Perduxit miseros.*

The sincere and tender love I have for my Dear and Native *Countrey*, the compassion I have for the wounds of a Bleeding Church and Nation, and the great Honour and Esteem I have for the *Protestant Religion*, as professed and practised in the *Church of England*, which I have not embraced out of the compliances of Education,
but

but the Force and Conviction of Reason grounded upon deliberate Debates, and a near Examination, oblige me to contribute all I can to rectifie the misunderstandings which have occasioned our unhappy breaches and divisions; nor could I think of any expedient more conducive to the attaining my design, than the exposing to the open view of the World the *Artifices* of these our inveterate enemies, wherewith they have given us so many both secret and open wounds, as have once already proved almost mortal and incurable, for *the poyson of Asps is under their lips*, and they shoot sharp and envenomed Arrows, which wound at a distance, and kill by degrees: and if we give them opportunity to redouble their blows, they will in all humane apprehension lay us weltring in our own and one anothers blood, without the assistance of any other *Massacre* than what we execute upon our selves.

And now in regard that Generals are rarely so forcible or convictive, though never so true, as particular matters

matters of *Fact*; in hopes of doing a charitable office to those who have been hurried down this *Popish* Flood of Calumnies with which the *Romish* Dragon has persecuted our Church, and driven her into the wilderness, I will prove the truth of my *Charge* by such undeniable matter of *Fact*, as shall leave no excuse for non-conviction to any persons to whose hands these Papers shall come; except such who have resolved not to acknowledge any conviction; and who, by a resolute persisting in a seeming Infidelity, properly called a wilful *Obstinacy*, justly render themselves suspected, if not evidently guilty of a confederacy, and downright combination with the *Papists* to introduce *Popery* and *Tyranny* upon the ruins both of Church and State.

These Practices proved by particular Instances, and matter of unquestionable Fact.

I will begin then with a remarkable *Narrative* of a *Dominican* Fryer, being an-Extract out of the Memorials of the Lord *Cecil*, an Eminent Statesman in the Reign of Queen *Elizabeth*, from whose Papers it was transmitted

A notable relation of a *Dominican* Fryer, who pretended himself a Puritan in Queen *Elizabeth's* time.

to

to the Reverend Bishop *Usher*, some time Lord *Primate* of *Ireland*; whose Name, so Venerable even to many *Dissenters*, may possibly influence them to sober considerations of the danger to which they expose the *Protestant Religion* by their separation, whilst thereby they give opportunity to these *Ravening Wolves* in *Sheeps Clothing* to enter in among them, and scatter those Souls from Christs Fold, who otherwise would be one Flock under that one great Bishop and Shepherd of Souls. The Papers of the Lord *Primate* coming to the hands of Sir *James Ware* Knight, late one of his Majesties Privy Council in *Ireland*; his Son *Robert Ware* Esq; has obliged the Publick by the communication of them.

Observe how early the Papists began to act Non-conformists, who then were called Puritans, from their pretending to a purer reformation, as presently you will find this Friar do.

In the year 1567, being the ninth year of the Reign of Queen *Eliz.* one *Faithful Commyn*, a Friar of the Order of *St. Dominick*, a person generally reputed a zealous *Protestant*, and much admired and followed by the people for his seeming Piety, but more

more particularly for inveighing in his Pulpit most bitterly against *Pius Quintus* then Pope, was accused by *John Clerkson* Chaplain to the A. B. of *Cant.* *Nicholas Draper*, and *Mary Dean*, who being sworn upon the Holy *Evangelists* before her Majesty and the Lords of the Council, deposed, that the said *Faithful Commyn* was no true Protestant, but a false Impostor, a Sower of Sedition among her Majesties Loyal Subjects; upon which, the fifth of *April* being *Monday*, the said *Faithful Commyn* was brought before the Queens Majesty, and the Honourable Lords of the Privy Council, and there examined by his Grace *Matthew Parker*, Lord Archbishop of *Canterbury*, as followeth;

L. Archbishop. *Faithful Commyn*, of * The very
what Profession art thou? same Answer

Fa. Com. Of Christs Order. which all un-

L. Archbishop. What Order is that? ordain'd

Fa. Com. * A Preacher of the Holy Speakers,
Gospel. who are

L. Archbishop. What Gospel is that Preachers at
you call the Holy Gospel? large, and

Fa. Com. The Gospel of *Jesus Christ*. made at this

L. A. B. day.

L. A. B. Under what Power do you own to hold that Gospel ?

Fa. Com. Under Christ and his Saints.

L. A. B. Do you acknowledge any other Power save Christ to be on Earth ?

Fa. Com. Yes, I do.

L. A. B. What Power is that ?

Fa. Comm. The Holy Catholick Church.

L. A. B. Do you not acknowledge a Defender of the Holy Catholick Faith ?

* Papists and
Dissenters
both disown
Supremacy,
or equivocate
and dissemble
about it.

Fa. Comm. * God is the only Defender.

Hereupon the Archbishop addressing himself to Her Majesty, said, Your Gracious Majesty may perceive that either this man hath been instructed what to say, or otherwise he must be by his Answers a man of Craft ; to which the Queen replied, I suppose so, my Lord.

Then *Commin* was ordered to withdraw, and her Majesty and the Council were some time debating how to proceed in this Affair : After which

which, *John Clerkson*, the Archbishops Chaplain was called in before the Board; the Queen demanded his Name, which he told her: then she further enquired, whether he was acquainted, with *Faithful Commin*? to which he answered, he was; the Queen asked him how long he had known him? to which he replied, about a year or more.

Queen. What have you to say against *Faithful Commin*, that he is suspected to be an Impostor?

J. Clerkson. Three things.

Queen. What be they?

J. C. First, Let him prove his Ordination since he fell from the Church of *Rome*. Secondly, Why he never cometh to the Prayers of the now established Church of *England*, but starteth up, and Preacheth to the people, † not coming into the Church till the Prayers be finished. Thirdly, Let him prove that ever he received the *Sacrament* according to the Church of *England*, from any of our Orthodox Clergy-men.

† The exact mode of most Dissenters, who will come to our Churches.

Her Majesty and the Council having

C

ving

ving considered of these three Points, sent for the said *Faithful Commin* to come in again, who appearing, the Archbishop demanded of him,

A. B. Were you ever ordained ?

Fa. Com. Yes, I was ordained.

A. B. By whom ?

Fa. Com. By the Cardinal : (meaning *Poul.*)

A. B. Had you no other Certificate under any of the Bishops hands since the Reformation ?

Fa. Com. Not any.

A. B. Wherefore would you dare to Preach, having not got a * License of Permission under some of our Bishops hands ? How shall we be assured that you are not of the *Romish Church* ?

* Observe the reason and necessity of all Preachers having License to Preach, and of settled Parochial Congregations : as also the great care the Church of *England* takes to keep Papists from creeping in disguised among us, and the opportunity Separation gives them to come among Dissenting Congregations.

Fa. Com. There are several have heard my Prayers and Sermons, and can testifie † that I have spoken against *Rome* and the Pope, may be *Papists* notwithstanding.

† they that rail most bitterly against

gainst

gainst *Rome* and her *Pope*, as much as any of the *Clergy* have since they have fallen from her; I wonder therefore why I should be suspected?

A. B. By your answer, *Mr. Comm-*
min, I perceive you would have any one Preach, so that he speak but against the *Pope* in his Sermons.

F. C. Not every one, but he whose Function it is, and he who hath the † Spirit.

A. B. What Spirit is this you mean?

F. C. The Spirit of Grace and Truth.

A. B. ** But is this Spirit that is in you, either the Spirit of Grace or Truth that doth not comply with the Orders of the Church, lately purged and cleansed from Schism and Idolatry?

† Look here,
a Friar in
Masquerade
of a Dissent-
ing Prote-
stant, one of
the first Pre-
tenders to
this extraor-
dinary gift of
the Spirit.

** A Questi-
on worthy of
the most de-

liberate Consideration of all Pretenders to the Spirit, and all those who follow them; for if they cannot by the fruits of the Spirit, mentioned *Gal. 6.* prove it the Spirit of Truth, or if it produces the fruits of the Flesh there mentioned, *Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies*, it must be the Spirit of Error. Let Separatists look well to it, for it concerns their Souls and Bodies, and those of many thousands, who if they be not in that way of Truth, are in the broad way that leads to destruction.

* The pre-
tence of all
Dissenters
for their Se-
paration.

F. C. Therefore I endeavour to make it * purer, as far as God permits.

A. B. How do you endeavour to make the Church purer, when you neither communicate with her in Sacrament or in Prayer ?

F. C. Yes, I endeavour it, when I pray to God that he would open the eyes of men to see their Errors, and several have joyned with me when I have prayed among them; and I have both given and taken the body of Christ, to those of † *tender Consciences*, who have assembled with me in the fear of the Lord.

† The very
exact Lan-
guage of Dis-
senters, and
the Original
of tender
Consciences,
a Popish pre-
tence.

A. B. By your words then you have a Congregation that follows you.

F. C. I have.

A. B. Of what Parish, and in what Diocess ?

(a) The first Independent Congregation in Eng-
land gathered by a Popish Dominican Friar.

F. C. (a) Neither of any certain Parish, nor in any certain Diocess.

A. B. Where then, I pray ?

F. C. Even in the wide World, among the Flock of Christ scattered over the whole Earth.

Queen.

Queen. Your Diocess is very large,
Mr. Commin.

Then being commanded to withdraw, the other two Witnesses were called into the Council Chamber, and examined as follows.

Queen. *Mr. Draper*, What have you to say to this *Faithful Commin*?

Draper. He came to my House at the *Maidenhead* in *Maidstone*, with several of his followers, where he bespoke a joynt of Mutton and two Hens for Dinner, hearing that my Profession was a *Cook*; I shewing him a Room for him and the Company that came with him, perceiving several to come and enquire for this *Mr. Commin*: but by chance going up the Stairs, I heard one (*b*) grone and weep, which caused me to lift up the Latch; at first I was startled, and stood in a maze, but enquiring of one of his Followers, what ailed the man? He replied, Do you not see we be all at Prayers? The Maid wondering where I was, came to seek me, and found me among them, and can testify the same.

(*b*) These
 passionate
 and taking
 ways are no
 demonstrations of a
 true Protestant, though
 joyned with
Extempore
 Prayer.

The Queen. Are you Mr. *Drapers* Maid?

Maid. Yes, may it please your Grace.

Queen. What is your Name ;

Maid. My Name is *Mary Dean*.

Queen. Did you see this *Faithful Commin* that was here now before *Us*, praying to the people ?

Maid. I saw him, and thought he was distracted when I heard him pray: but the people said * he was an heavenly man, and that it was Gods Spirit made him weep for the sins of the World.

* See here the
Extempore
Prayer of a
Popish *Dominican* Friar
fathered up-
on the Spirit
of God, and
the people
deluded by

this pretence
to the Spirit.

(c) Exactly
like our pre-
tenders to the
Spirit in the
late times,
who made
long Prayers,
and devour-
ed Widows
houses.

Queen. How long continued they at Prayers, do you know, Mr. *Draper* ?

Draper. May it please your Grace, (c) about two hours.

Queen. What did they after they had prayed ?

Draper. Some went from the house, and about ten, or thereabouts, stayed to eat what they had bespoken, and paid me to the utmost penny.

Then the *Queen* commanded to call in *Faithful Commin*, to whom she thus

thus spoke. Mr. *Commin*, If you will receive Orders, and become of the *Church of England*, you may; otherwise you must not be permitted to Pray and Preach among my Subjects: and though you have, as appears by several other Witnesses, preached against the *Pope*, yet you have (*d*) usurped over the Power both of Church and State, in doing contrary to the Order that *We*, our Council and *Parliament* have unanimously agreed on, by and with the consent of the whole *Clergy* of my *Realm*.

Fa. Com. Give me time to consider and I shall give your *Grace* a further Answer in a short space.

Queen. Is there any will be bound for your appearance? otherwise you must be kept a (*e*) close Prisoner; for we have other Examinations to take, and Questions to demand.

F. C. I have three who will answer for my appearance.

Then one *Richard Bland*, Brother to the said *Commin* by the Motherside, and two others, gave Bond for his appearance upon the 12th. day of *April*. C 4 Upon

(*d*) Observe, the Queen thought unordained and unlicensed Preaching an Usurpation.

Let Dissenters answer this, and clear themselves,

for he that usurpeth over the Magistrate, resisteth the Ordinance of God, and they that resist shall receive Damnation.

(*e*) Was this Tyranny in Queen Elizabeth, or a wise and just Defence of the Protestant Religion?

Upon which day, *Commin* with his Bail came and appeared before her Majesty and the Council: but the *Spanish* Embassador being that day to have his Publick Audience of the Queen, the further Examination of the said *Commin* was put off till the next day.

But *Commin* coming from the Council to his Followers, told them that Her Majesty and the Council had acquitted him; and that he was warned of God to go beyond the Seas to instruct the Protestants there, and that ere long he would return to his Flock with better success. * He told them that *Spiritual Prayer* was the chief testimony of a true Protestant, and (a) that the set form of Prayer in *England* was but the *Mass* translated. So after he had with a multitude of tears, like a *Crocodile*, first prayed an *Extempore* Prayer, the better to prey upon these poor deluded people, he took his leave of them, telling them he had not one farthing to support him in his journey, yet being *Gods Cause*, he would undertake it out of Charity,

* Of which he was a good confirmation, being a Papist; and one would think this were enough to banish this Popish Idol, *Extempore* Prayer, out of *England*.
(a) A Papist Author of that common slander against the Common Prayer.

Charity, and he was assured that the Lord would raise him up friends where

An holy
Cheat.

ever he travelled. This Speech set most of the people a weeping, especially the Women, who requested their Husbands to contribute towards his necessities: and it was made appear, after his escape out of *England*, that they collected for him 30*l*. (b) besides what the compassionate *Sex* bestowed upon him, unknown to their Husbands.

(b) It is by
some supposed
that this
Practice is
continued to
this day.

The next day, *April* 13. Her Majesty and the Council being assembled, and several others attending to hear this Examination, but no *Faithful Commin* appearing, *Bland*, and the other two who were his *Bail*, were sent for: they coming before the *Board*, and being demanded where *Commin* was, and the reason why he did not appear; made answer, that they had performed as much as they undertook, which was, that he should appear the day before; that if they had received any further directions from Her Majesty and the *Honourable Board*, to have brought him as that present day, they would

A cunning
Evasion to
save both the
Friar and
their money.

would have obeyed the Commands : but in regard the *party* accused was only spoken to to appear, they supposed themselves discharged by his first appearance, and not bound for his second ; with which *nicety* they drew their necks out of the Collar, and *Commin* got an opportunity to make his escape.

Her Majesty, sensible of this Affront, which was the greater in regard it was to be a Publick Hearing, caused diligent search to be immediately made all over *London* and *Kent* ; but all in vain, for he went away that very Evening, and was not heard of till some months after. However, by this search they found out most of his Followers, who were examined before Her Majesties Council, and said, in their (c) Opinions, they had never seen so *zealous* and *heavenly* a man as he seemed to be ; from their Examinations the *Council* also came to discover the particular sums of Money, of which this Religious *Jugler* hath cheated these deluded people.

(c) Let their Opinions of men be what they will, it is impossible for Dissenters who hear unlicensed Preachers, to distinguish a true Protestant from a disguised Papist.

There was no farther account of
Com-

Commin till on the fourteenth of September one *John Baker*, Master of a Ship called the *Swan* of *London*, arriving at *Portsmouth*, said he had seen the said *Faithful Commin* in the *Low Countries*: Her Majesty being informed thereof, sent for *Baker* to the *Council Board*, who there gave them this relation.

That he had seen the said *Faithful Commin* in the *Low Countries*, and, that coming to unlade some Goods at *Amsterdam*, one *Martin van Daval* a Merchant of that City, hearing him talk of the said *Commin*, told him that this *Faithful Commin* had been lately at *Rome*, and that the Pope *Pius Quintus* had put him in Prison, but that *Commin* writing to the Pope that he had something of importance to communicate to him; the Pope sent for him the next day, and as soon as he saw him, said, Sir, I have heard how you have set forth me and my Predecessors among your *Hereticks* of *England*, by reviling my person, and railing at my Church: to whom *Commin* reply'd, I confess my lips have uttered

ed

ed that which my heart never thought, but your *Holiness* little thinks I have done you a most considerable Service; notwithstanding I have spoken so much against you; to which the Pope returned, How, in the Name of *Jesus*, *Mary*, and of all his Saints, hast thou done so? Sir, said *Commin*, I Preached against set Forms of Prayer, and I called the *English Prayers English Mass*; and have perswaded several to pray spiritually and *Extempore*; and this hath so much taken with the people, that the Church of *England* is become as odious to that sort of people, whom I instructed, as *Mass* is to the Church of *England*; (d) and this will be a stumbling Block to that Church while it is a Church; upon which the Pope commended him, and gave him a Reward of 2000 *Ducats* for his good Service.

(d) It is to be hoped he will be a lying Prophet, who was a false one, and that this Relation will contribute to the removing that stumbling Block.

Her Majesty and the Council thanking Mr. *Baker* for his information, ordered him to withdraw; and upon this the Queen writ over to her Agents beyond Sea, if possible to have

Commin

Commin taken and sent over into *England*; but the thing taking *Air*, and it being the common Discourse how the *Pope* had rewarded this *Imposter*, some of his Friends gave him advertisement of his danger, which made him quit the *Low Coontreys*, and seek a safe retreat in the *Romish Territories*.

However, this produced that (e) *Act* (e) This gave occasion to the *Act* for 12d. per Sunday for missing Divine Service.
for preventing *Popery* and other *Sects*, which enjoyned all people from ten years old and upwards, not having a lawful Impediment, to repair every *Sunday* to hear Divine Service, under the penalty of forfeiting twelve pence for every such default.

What is observable in this *Narrative*, is the original of Separate Congregations, of *Extempore* Prayer, the vilifying the publick Church-Service, stiling it *English Mass*, the pretences to the Spirit, the denying the King's Supremacy, despising lawful Ordination, and Licenses to Preach in stated Parochial Congregations, the juggling people out of their Money and their Loy-

Loyalty, are all *Arrows* that originally came out of the *Romish Quiver* : and that there can be no doubt, but ever since this mans success, the *Pope* and Colledge *de propaganda fide*, the *Jesuits* and *Priests* have been industrious to improve this Advantage, and to stock us with disguised *Emissaries*, who increase our Differences, and exasperate all the Separations against the Church of *England*, in hopes by our Divisions to destroy both.

But that in the mouth of two Witnesses Truth may be justified, I will present the Reader with an exact Counter-part of the same *Romish Indenture*, whereby they have all bound themselves to work the ruine of the Church of *England* by this method of raising, fomenting, supporting, and exasperating Divisions and Separations among us.

The

The following Narrative is a true Copy taken out of the Registry of the Episcopal See of Rochester, in that Book which begins Anno 2 & 3 Phil. & Mar. and continued to 15 Eliz.

IN the year 1568, being the 11th. of Queen Elizabeth, one Thomas Heth, Brother of Nicholas Heth, Bishop of Rochester, in the Reign of King Henry the Eighth, came to the Dean of Rochester, and pretending to be a poor Minister, made Application to him, to present him to the Bishop, in order to some Preferment. The Dean thought it fit to hear the said Thomas Heth Preach in the Cathedral Church before he would interest himself in his behalf to the Bishop. Accordingly he appointed him to Preach upon the 21th. of November, where he took his Text, Acts 12. ver. 6. Peter therefore was kept in Prison, but Prayers were made

A strange Discovery of a Jesuit counterfeiting a Protestant, to sow Division, and raise Sects.

made without ceasing of the Church to God for him. But so it happened, that while he was Preaching, casually by pulling out his Handkerchief, a Letter dropt into the bottom of the Pulpit, directed to him by the name of *Thomas Finne*, from one *Samuel Malt* a notorious *English Jesuit*, then at *Madrid* in *Spain*.

This Letter being found in the Pulpit by *Richard Fisher*, Sexton of the Cathedral, he carried it immediately to the *Dean*, who upon perusal, went presently with it to the Reverend Father in God, *Edmond Gest*, then Bishop of that *See*, who upon the reading of it, instantly caused the said *Heth* to be apprehended, and the next day being Monday, *Novemb. 22.* brought him to Examination.

Bishop. Mr. *Heth*, how long have you Preached in *England*?

Heth. About six years and more.

Bishop. Were you of any certain Order formerly, before this late Reformation of the Church of *England*?

Heth. Yes, I was.

Bish. What was that?

Heth.

Heth. It was the Order of Jesus.

Bish. Are you not still of that Order, and have you not now and then some correspondence with that Order?

Heth. The Ministry will venture to instruct one another; but your Lordship seeth how I have retired myself from those whom you call *Jesuits*.

Bish. We suppose, Mr. *Heth*, you have not totally forsaken their *Tenents*, though you have their *Persons*.

Heth. Wherein may I be suspected not to forsake their *Tenents* as well as their Company?

Bish. There is great suspicion that you are not of the Church of *England*, by the words which you spoke yesterday in your Sermon.

Heth. What words were those, my Lord?

Bish. You said, that it was not those Prayers of the Church of *England* as are now established, that brought *Peter* out of Prison, but

D

spiri-

* Observe the Design of the Papists from the beginning of the Reformation to bring the Prayers and Church into contempt, not being spiritual Prayers, and how well the Dissenters have copied this Original.

(a) The Language exactly of Separatists.

(b) A good answer to

both Papists and Dissenters. *Quære* whether the Directory were warranted by express Scripture. (c) Diversity and Variety of publick Prayers taken from a Popish Pattern, no where warranted in Scripture.

* spiritual Prayers.

Heth. And were they not spiritual Prayers that availed him? And where have we (a) Scripture for any set Form in the Church?

Bish. (b) If there be no Scripture for any set Form in the Church of *England*, much less for any set Forms among your Fraternities; for what we have established is out of the written word of God. (c) But as for your *Popish Orders*, viz. *Augustines, Dominicans, Franciscans, Jesuits, &c.* you all differ in the Prayers of the *Mass* one from another; where then is your Scripture for so many Varieties of Prayers and *Masses*.

Heth. They have Antiquity on their side, and for the alteration of Prayers, every Fraternity and Convent hath power among themselves, as is most fit, for that Congregation assembled.

Bish.

Bish. Now seeing you have begun to talk of *Antiquity*, pray, *Mr. Heth* tell me, (*d*) Were all the Orders of the Church of *Rome* ordained at once? No surely, for some *Orders* are ancienter than others, by reason they have been allowed by several Popes : But as for yours, that Order was but of late days established, therefore you have little or no *Antiquity* to plead.

Heth. My Lord, You see I am fallen from that Society, which I perceive by your passages in examining me so strictly, you suspect me to be one of them still : I confess, (*e*) I am not so totally of the Episcopal Party of *England*, (*f*) because I have laboured to refine the *Protestants*, and to take off all smacks of *Ceremonies* that in the least do tend to the *Romish* Faith.

Bish. Hath our Gracious Queen, by her Learned Council, and Assembly of Divines, who several times sate for the Reformation of Religion, now declared and confirmed by Her Highnesses High Court of Parliament established the Forms and Manners

(*d*) The Jesuit entrapped by his own Plea.

(*e*) Observe, that the Jesuits are enemies to Episcopacy, and for a purer, or in the language of Dissenters, a thorough Reformation.

(*f*) A Jesuit pretends to refine, but intends to destroy, and it is evident, that whoever do so, do their work.

(g) An unanswerable Question to all Dissenters who are no more but private persons. (g) what hath any particular man to meddle any further?
Heth. (h) It was but my good will in endeavouring to make it purer.

(h) From the good will of such Pretenders, whether Papists or Dissenters, Good Lord deliver us. For we know by woful Experience, the fire of Reformation pretends to refine, but being over-hot, does consume.

Bish. You are a pure Steer, I must needs say, in pretending that you are reformed: yet let me ask you one Question, Mr. *Heth*, Had not you of late any Letters from any of your Society?

Heth. I might have had Letters, must I therefore be of their Order still, because they write to dissuade a man from his Principles? No sure, my Lord.

Bish. Your Society write, Mr. *Heth*, not to dissuade you, but that you may dissuade others; However, tell me, Did you ever know or hear of a man called *Samuel Malt*?

Heth. I have heard of such a man.

Bish. Yes, and you know him full well.

Heth.

Heth. It may be so, my Lord.

Bish. Mr. Dean, Shew Mr. *Heth* the Letter, and let him tell whether he knows the hand-writing; and call in *Richard Fisher* to come into the Court.

Richard Fisher. Here, my Lord.

Bish. How came you by this Letter?

R. F. I found it yesterday after Even-song, in the Pulpit.

Bish. You know it if you see it, is this the same?

R. F. The very same.

The Letter was, as follows.

Brother,

THe Council of our Fraternity have thought fit to send you David George, Theodorus Sartor, and John Huts, their Collections, which you may distribute where-ever you may see it may be for your purpose, accord-

D 3 ing

ing to the peoples inclinations. These mixtures with your own, will not only a little puzzle the Understandings of the Auditors, but make your self famous : We suppose your wants are not considerable at present, by what we have heard, how your Flock do admire you every day more and more. Be not over-zealous in your proceedings in the beginning ; but gradually win on them as you visit them, and according as you find their inclinations bend to your Design, let us hear how you have proceeded, for it will satisfy your Brethren much, and enable them the better to instruct you for the future. Hallingham, Coleman, and Benson have set (i) a Faction among the German Hereticks, so that several who have turned from us, have now denied

(i) The Original of the Sects in Germany among the Protestants, from the Jesuits,

nied their Baptism, which we hope will soon turn the scale, and bring them back to their old Principles. This we have certified to the Council and Cardinals, (k) That there is no other way to prevent people from turning Hereticks, and for the recalling of others back again to the Mother Church, than by the Diversities of Doctrines. *We all wish you to prosper.*

(k) The Reader is desired seriously to observe, that the Jesuits, Pope and Cardinals have laid this down as a Maxim, that Divisions and Separations are the most effectual way to introduce Popery, and ruine the Protestant Religion.

Madrid Octob.

26. 1568.

Sam. Malt.

Bish. Look here, *Mr. Heth*, here is a Letter, and it is to be supposed to drop from you when you Preached yesterday, for none stood in the Pulpit but your self.

Heth. Let me see the Letter once more, *Mr. Dean*; See, my Lord, this

Letter is directed to another man, named *Thomas Finne*, but my name is *Thomas Heth*.

B. You are not the first man that hath altered your Name : How long have you been in Town ?

H. About three weeks,

B. To what intent came you hither ?

H. Upon two accounts, my Lord ; first, to visit my friends, for my Brother *Nicholas* was Bishop of this *See* formerly ; Secondly, to be preferred ; for the *Dean* promised to recommend me to your Lordship.

B. Mr. *Dean*, Did you promise to prefer Mr. *Heth* ?

Dean. I did, my Lord, and upon that account I permitted him to Preach before you ; but this Paper hath altered my intentions.

After this Examination, it was resolved to send to Mr. *Heth*'s Lodgings at the *Queens Arms* in *Rocheſter*, where, upon search in one of his Boots were found his Beads, and ſeveral Papers, among which was a License from the Fraternity of the *Jesuits*, and a
Bull

Bull dated the first of *Pius Quintus*, to Preach what Doctrine that Society pleased for the dividing of *Protestants*, particularly naming the *English Protestants* by the name of *Hereticks*. In his Trunk were several Books for denying (1) Baptism to Infants; with several other horrid Blasphemies: which being brought before the whole *Assembly* then present, the Bishop adjourned the Court, appointing another day for further Examination, till they had acquainted her Majesty and her Honourable Council with these passages, and sent for further *Instructions* how to proceed in this Affair. In the mean time *Heth* was committed a close Prisoner, and manacled, till Order came from the *Board*.

(1) The Papists Authors of the Sect of Anabaptists.

On the 25th. of *November*, being *Thursday*, the Bishop called a Court, and sent for *Heth*, who coming before him, a great number being assembled to hear the Matter, the Bishop spake as followeth.

Mr. *Thomas Heth*, It is visible how you have not only deluded several poor Souls, but also abused her Majesty

jeſty, and the *Ministry* of this Kingdom, by your *Romiſh* and *Jefuitical* Policy, purpoſely to ſow Sedition in the Church of Chriſt: it is well known, that though your Society have taken the Name of *Jefus*, by terming themſelves *Jefuits*, yet you have denied *Chriſtianity*, which is Chriſt: for ſeveral have been called by the Name of *Jefus*, but none by *Chriſt*, from which all true Believers term themſelves Chriſtians: By this means you endeavour to bring the people back to your *Popiſh Zeal* again: (m) But you will be miſtaken, for that ſort of people whom you endeavour through a blind pretended *Zeal* to withdraw from the Church, will be at laſt your *Bane*, and hate your Society, ſo that at the end, when ye ſhall think ye have accompliſhed your evil deſigns, and fall upon the Church of Chriſt, thoſe very people, whom ye have af-

(m) Thoſe who ſtill continue theſe Separations which the Jeſuits firſt begun, are deſired in the Name and Fear of God, to conſider whether they are not guilty of the ſame

Abuſes. A Prediction that Separatiſts ſhall, when they ſee how they have been abuſed by the Jeſuits, unite with the Church of *England* to extirpate Popery, which they have endeavoured to re-eſtabliſh, by overthrowing the Proteſtant Religion by their own Diviſions.

ter these *Satanical Delusions* beguiled, will not so much, through Love, joyn with Christ to overthrow your *Evil Intentions*, as through perfect hatred to your *wicked Policies*.

To severall mens knowledge, as we have since enquired after thy Actions, thy *Hostess* and her Husband have declared, that thou hast spoken against thine own *Order*; yet thou by thy outward *Purity* hast defiled thine own *Calling*, under pretence of purifying the *Church of England*. What canst thou therefore say for thy self, that thou mayest not be made a *publick Example* to all Spectators for thy wicked *Schismatical Sedition* sown within these Her Majesties Dominions: Wilt thou openly declare before God and the World thy wicked and evil intentions, which caused thee to run into these *Schisms*, and reform thy course of life which now thou livest in; and not only my self, but the whole Court here assembled will endeavour to get thy *Pardon*, and provide for thy future maintenance.

H. My Lord, I know not what I
might

* Shame the true reason why some persist in their Opinions, and not Conscience or Religion. † A true, but dear Experiment, to which the Church of England may write a sad *Probatum*.

(a) A thing formerly to be considered by Dissenters.

(b) A necessary Caution to all such as

might have done, had I not been so publickly examined, * but seeing my *Vocation* is so publickly known, I shall not acknowledge my self to be guilty of any *Misdemeanor*; for I have fought a good Fight for Christ, whose Cause I have taken in hand. † This Experiment I tried among my Countrey-men, that the World may see that all those who term themselves Protestants, are not of the Church of *England*, though they speak against *Rome*.

The *Bishop* hearing him speak so obstinately, said, Behold, my *Brethren*, a *Jesuits Confession*! how he hath declared he had set up a certain Form of Religion, purposely to withdraw you from the Church of *England*. These things will be among us while we are a Church; (a) but woe be to those Deluders, or to those who will be deluded by them: We have a good *Law*, and the Light of the *Holy Gospel* now flourishing among us, which hath for these many years past been absconded; (b) therefore, my *Brethren*, con-

sider their Souls, Bodies, or Estates, the Peace of the Publick, or the Protestant Religion.

sider

sider the condition of your Souls ;

(c) *If you start aside once from your Principles, having the right way so plainly set before you, ye will not only run into Popish Slavery again, but be in peril of a total confusion of Soul and Body;*

(c) *Cedro digna!* an Aphorism of undoubted Truth.

(d) *and if Rome get once her Foot upon these Dominions again, not only your selves and your Children, but your Princes and Nobles shall become Slaves to her Idolatry.*

(d) Which without the Assistance of Separatists, is humanely speaking, impossible.

After this, *Heth* was remanded to Prison, and for three days brought to the Market-place at *Rochester*, where he stood by the *High-Cross* with a Paper before his Breast, in which were written his *Crimes*, then he was *Pillorred*, and on the last day his Ears were cut off, his Nose slit, and his Forehead branded with the Letter *R.* and he was condemned to endure perpetual Imprisonment: but it lasted not long, for a few months after he died suddenly, not without the suspicion of having poysoned himself.

From this *Narrative* we may observe, that the chief Rise and Original of our unhappy Divisions and Separati-

Observations to be deduced from this Narrative.

rations is to be fetched from the devilish Policy of the *Papists* counterfeiting a design to advance the *Reformation* of the *Protestant Religion* to a greater *Purity*; that the *Pope*, *Cardinals* and *Jesuits* have been always instrumental in raising these Divisions and Separations, and that they judge this the most effectual way to introduce Popery; that they hate our Bishops and Prayers, and delude innocent and unwary people into a dislike and hatred of them; that there is no way to discover them, but by their sowing these Seeds of Separation and Sedition; and that therefore it is the *Interest* of all true *Protestants* to unite with the *Church of England*, and thereby give that deadly blow to the *Romanists*, which the *Bishop* here seems prophetically to foretel, and to quit these Separations, which otherwise will hazard the ruine of the *Protestant Religion*, by the Introduction of *Popery*.

Thus have the *Romanists* dealt with us, and perswaded many to break down the Walls of our Church, to make room for the *Wooden Horse* of
Refor-

Reformation, whose Belly is charged with more Sects, Opinions and Divisions than that which conquered *Troy* was with crafty *Greeks*.

All the Reigns of *Queen Elizabeth* and King *James* they were busie in preparing the materials, and undermining the Foundations of the *Church of England*; but in the Reign of King *Charles* the First, thinking themselves strong enough, by the assistance of the Factionous, they had raised to effect their designs, they gave Fire to the *Train*, and with the pretended fears of *Popery* and *Tyranny* they first set *Scotland*, next *Ireland*, and then *England*, into the flames of a most horrid, cruel, and unnatural War, which they managed by the strength and power of Dissenters from the *Church of England*.

To confirm the Truth of this, I will give the Reader an account, which I find in Mr. *Rushworth's Historical Collections*, a Book much valued among Dissenters, who tells us of a Proposition made to the King of *Spain*, and discovered about the time that the

Spanish

Rush. Hist.
Col. pag. 970.
971.

Spanish Armada came upon the Coast of *England* in the year 1639. where among other passages, discoursing of an Enterprize upon *Scotland*, which was then in an high Ferment of the *Covenanters* against the *King*, *Bishops*, and *Common-Prayer*; the *Proposer* thus argues, that there could be no Fleet set out so strong as to attempt them by Sea, except all the *Kingdom* contribute to it, which, says he, *Cannot be done except all the States joyn*; of which, we of the Confederacy shall be the greater Part, and so the Enemy shall forthwith be forced either to give Liberty of Conscience to the *Catholicks*, or put themselves in danger of losing all.

Observe first, The *Scots* had no enemies but the *King*, or, as they pretended, his evil Counsellors, particularly *Canterbury* and *Stafford*, who all run the same Fate which the *Papists* in *Habnerfeld's* discovery of their Plot had contrived for them.

Secondly, *Liberty of Conscience* was the ground of the Quarrel.

Thirdly, They of the Confederacy were the greatest part of the States, but

but it is evident the *Covenanters* were the greatest part of the States (for they had turned out the *Bishops*) at that time; and if there be sense in the Words, or truth in the Relation, it gives a remarkable glimpse of Light into this dark Vault, and imports a secret confederacy against the King and Church of *England*, between the Papists and Covenanters, and that that formidable *Armada* was designed for the assistance of the Covenanters: and the next page gives not only a greater Light, but a clear vindication of the King from any such compliances with the Papists, as were suggested, and made the foundation of the War. *As for the King of Great Britain*, adds he, *If he will not give Liberty of Conscience, he shall be reduced to it with no little damage.* Now who were they that pressed for this *Liberty of Conscience*, and did reduce these *Nations* to it, all people know. And a little after, he urges this design from the danger, *if the King of England being Confederate with all the Hereticks of Holland and Germany, Enemies of*
E God

God and Spain, should be able to carry on his Pretensions and Title to the Crown of France, add to this, that there is no improbality that they who would treat with France and Richelieu, as was proved the Covenanters did by a Letter written by the Lord Lowdon to the French King, would make no difficulty to do the same to the Spaniard, then the most Potent Monarch of Europe, and which confirms the Opinion, I do not remember the Scots made any complaint of this great Fleet as designed against them.

Rush. Hist.
Col. pag.
1314.

But that which makes the thing plain, is the discovery which was made to Sir William Boswell, by Andreas ab Habnerfeld, which was communicated first by Sir William to my Lord of Canterbury, and by him transmitted to the King then at York, Novemb. 1640. The whole is printed by it self, and in Rushworth's Collections, and is too long here to insert, but the principal parts and matter of the Plot was this, That there was a design on Foot by the Papists against the Life of the King and the Archbishop. That
to

to effect this the *Scottish* Commotions were raised, and fomented by the *Jesuits*, that they exasperated the *English* Dissenters by the severity used against *Pryn*, *Burton*, and *Bastwick*, and the *Scots* by the Fears of Popery upon the Imposition of the Common-Prayer Book ; that *Cuneus* or *Cou*, the Pope's Legate, and *Chamberlain* a *Scot*, Chaplain and Almoner to *Cardinal Richelieu*, were the great Negotiators of this *Conspiracy*, and that the design was to embroil these *Nations* in a Civil War. The Troubles came on so fast, as may well be supposed, precipitated for fear of a further prosecution of this discovery, that the *Archbishop* lost his Head for refusing a *Cardinals* Hat, and opposing the *Scottish* Covenanters ; and the King this, because he would not give away the *Crown*, and pull down the *Mitre* by granting *Toleration*. And however the following Distractions and Rebellion stifled the further prosecution and discovery of this Plot, yet the *Tragical Event* justified the Truth of the Discovery.

What the consequences of these Proceedings would have been if *Providence* had permitted those Usurping Powers to come to any firm Establishment, God only knows; but a *Tyranny* in the Church like that of the *Papacy* is most suitable and natural to the Tyrannical and Arbitrary Government of Rebels; Regicides, and Usurpers. But God miraculously restoring our Gracious Sovereign King *Charles* the Second to his Throne, and the Church of *England* to her pristine Splendor, we were in a State of Tranquility till of late years.

But the *Papists* envious of our Happiness, began or rather continued to leaven the disaffected party of men in Church and State against both; and how far they had driven on their designs for a second Revolution, few people can be strangers; the old Stories were revived, and new ones mined, to raise fears and jealousies of *Tyranny* and *Popery*, to set us altogether by the Ears. The *Scots* were animated to a Rebellion, and did actually break out into a form'd *Rebellion*:
the

the *Dissenters* were busie every where to calumniate the Bishops and Church as Popishly affected, the *Lawn Sleeves* were threatned, and the Episcopal Party branded with all the names of Ignominy; so that the rich and wise Citizens of the great *Metropolis* of *London* knew scarcely whether their greatest danger was from Papists or Phanaticks, Wealth being always a Crime in Popular Tumults and Insurrections; Sedition was as commonly talked, and as hot as *Coffee* was drank; and in a word, from the Court to the *Cottage* none could escape the imputation of Popishly affected, who durst write or speak in vindication of the Church of *England*, or against Dissenters.

And that all this was but a Branch of the late horrid *Popish Plot* against his Majesties Life, the Government by Law established, and the *Protestant Religion*, I offer the Testimony of Dr. *Oats* the first and principal Discoverer; who all along charges the Papists, the disguised Priests and Jesuits with managing the intemperate heat

of *Separatists* against the Government; and we cannot without bringing a manifest and dangerous disreputation upon the rest of his *Evidence*, but believe him, when upon his Oath he assures us, that the Jesuits creep in among Dissenters under the disguise of *Nonconforming Ministers*; to divide and exasperate, to raise, and blow up Animosities and Calumnies into actual *Rebellion* against the *Civil Government*, under a pretence of their dislike of the *Ecclesiastical*.

Thus in his Printed *Narrative*, Paragraph 1. He informs us that *Richard Strange* Provincial, *John Keins*, *Basil Langworth*, *John Fenwick*, and *Harcourt*, Jesuits, did write a treasonable Letter to one *Father Suiman* an *Irish Jesuit*, at *Madrid* in *Spain*, in which was contained the plotting and contriving a Rebellion in *Scotland* of the *Presbyterians*, against the Episcopal Government: In order to which, they had employed *Matthew Wright*, *William Morgan*, and one *Mr. Ireland*, to go and Preach under the Notions of *Presbyterians*, and give the disaffected

Scots

Scots a true understanding of their sad Estate and Condition in which they were, by reason of *Episcopal Tyranny* exercised over them; and withal to tell them they had now a fair opportunity to vindicate their *Liberty* and *Religion*; and that it could be done no other way but by the Sword.

Paragraph 18. That the Fathers of the *Society in Ireland* were very vigilant to prepare the people to rise for the defence of their *Liberty* and *Religion*, and to recover their Estates.

Paragraph 35. That the Jesuits by order of the Provincial, were to send new Messengers into *Scotland*, to promote the *Commutations* there, and to inform the people of the great *Tyranny* they lay under by reason of their being denied *Liberty of Conscience*; and that not being to be procured but by the Sword, they must take that course to purchase their *Liberty*.

Paragraph 43. That two new Messengers were sent into *Scotland* on the 5th. of *August* 1678. one by the name of Father *Moor*, the other of *Sanders*, aliàs *Brown*, with instructions to carry

themselves like *Non-conformist* Ministers, and to Preach to the disaffected *Scots*, the necessity of taking up the Sword for defence of *Liberty of Conscience*; these the Deponent saw dispatched.

Paragraph 50. The Deponent, Dr. Oats, saw a Letter from Father *Ireland*, August the 7th. 1678. where, among other things, he intimates the joy he had, that the disaffected *Scots* would not lay aside their endeavors for, and after *Liberty and Religion*, and that the *Catholicks* of *Scotland* had promised to use the utmost of their Interest to keep up the Commotions there.

Here let me be permitted to make a little break to confirm this *Evidence* by a remarkable Passage which fell out the last year in the tragical end of the Lord *Forrester*. This Lord was the person that after the defeat of the Rebels at *Bothwel Bridge*, took occasion, upon the Indulgence granted by His Majesty, to erect a House within two miles of *Edinburgh*, for a publick *Conventicle* of *Non conformists*, and for his

his building this *Synagogue*, went for a zealous man among them; but so it hapned, that not long after he was barbarously murdered by a Woman Relation, with whom he had incestuously lived many years: After his death a *Dispensation* was found in his Closet from the Pope to marry her, which it seems he delaying to do, she took his Life as the price and reparation of her abused Honour; which *Raviliac Re-*
divivus. plainly shews that these Supporters of the *Nonconformists* may be, and are secret Papists.

But to proceed, *Paragraph 51.* Among other mysterious Phrases relating to the Plot, *John Keins* told the Deponent, that the Provincial had taken great care of keeping alive the differences between the disaffected *Scots* and *Duke Lauderdale*, that *Mum* and *Chocolate* should be put down, and the *Order* of the *Magpies* should be turned to their primitive Institution and Habit. By *Mum* and *Chocolate*, meaning the Protestant Peers, and by *Magpies*, the Bishops.

And for a clear vindication of the
 Bishops

Bishops and Episcopal Clergy of the Church of *England*, from the unjust imputation of being Popishly affected, the common brand which Nonconformists burn upon their Reputation, *Paragraph 72*. He informs us, that the Pope had issued out a *Bull*, in which he disposes of the Bishopricks and other Dignities in *England*, as follows.

Arch-Bishops.

Canterbury, Cardinal *Howard*.
York, *Perrot*, Superior of the
 Secular Priests.

Bishops.

London, *Corker*, President of the
Benedictine Monks.

Winchester, *White*, aliàs *White-*
bread, Provincial
 of the Jesuits.

Durham,

Durham, Strange, late Provincial of the Jesuits.

Salisbury, Dr. Godden.

Norwich, Napper, a Franciscan Friar.

Fly, Vincent, Provincial of the Dominican Monks.

Exeter, Wolf, one of the Sorbon.

Peterborough, Gifford, a Dominican Friar.

Lincoln, Sir John Warner Baronet, a Jesuit.

Chichester, Morgan, a Jesuit.

Bath & Wells, Dr. Armstrong, a Franciscan Friar.

Carlisle, Wilmot, aliàs Quarterman, a Secular Priest.

Chester, Thimbleby, a Secular Priest.

Hereford, Sir Thomas Preston Baronet, a Jesuit.

Bristol,

Bristol, Mundson, a Dominican.

*Oxford, Williams, Rector of
Watton, a Town in
Flanders, a Jesuit.*

*St. Davids, Belson, a Secular
Priest.*

St. Asaph, Jones, a Secular.

*Bangor, Joseph David Keimash, a
Dominican Friar.*

Abbots.

*Westminster, Dr. Sheldons, a Be-
nedictine Monk.*

*Sion House, Skinner, a Bene-
dictine Monk.*

Deans.

Canterbury, Belton, a Sorbonist.

*St. Pauls, Leybourn, a Secular,
Secretary to Car-
dinal Howard.*

Wind-

*Windsor, Howard, with twelve
Benedictine Canons.*

*Chichester, Morgan, a Secular.
Winton, Dr. Watkinson, Presi-
dent of the English
Colledge at Lisbon.*

With many other Dignities of the
Church, disposed of to Foreigners
in that *Bull.*

*Paragraph 74. That twelve Scotch
Jesuits were sent into Scotland, to keep
up the Commotions in Scotland, and
that they had instructions given them
to carry themselves like Nonconformist
Ministers among the Presbyterian
Scots.*

And *Pag. 67 of the Narrative,*
numb. 7. One means, he says, they
were to use to bring in Popery, was
by seditious Preachers and *Catechists*
set up, sent out, maintained, and dire-
cted what to Preach in their own, or
other private or publick *Conventicles*
and *Field meetings.*

Now

Now, as in reason we cannot believe the Papists are less solicitous for their Affairs in *England*, than in *Scotland* and *Ireland*; so we cannot but conclude from this evident matter of *Fact*, that they have been as industrious among the *English* Nonconformists to sow dividing Principles, and animate them against the Government and Governors both in Church and State.

And that this may not pass for a bare supposition, without ground, I have heard Mr. *Prance* affirm, that both *Gavan* and *Whitebread* used to Preach frequently in *Conventicles* in *Southwark* and other places: and I am able to prove, *Whitebread*, alias *White*, the Provincial of the *Jesuits*, who was executed for the Plot, did not many months before the Discovery, and his Apprehension Preach in a *Conventicle* as a Nonconformist, at *Spaldwick* within five miles of *Huntington*; and that he had several times done the like before, as was attested by several of the Congregation, before divers Gentlemen in the County of
Hun-

Huntington; and if the shame of *Dissenters* did not smother the further discovery of this Truth, for fear of the just reproach and infamy it would bring upon them among the miss-led people, I doubt not but we should find these *Friars* and *Jesuits*, in disguise of Nonconformists, and by false Names, as frequent in the Pulpits of Separatists, as their ordinary Teachers.

And indeed nothing is more feasible or easie; for it is no more than for a Jesuit to bring a counterfeit Letter of Recommendation from some known Nonconformist either out of the Town, if he designs to travel and Preach in the Countreys, as an *Itinerant*, or out of the Countrey, if he will Preach in the Town, or a Certificate that he has Preached in such or such Congregations, with their Approbation, which he is sure to have, if he inveigh against Popery, Bishops, Ceremonies, Common Prayer, and for Liberty of Conscience, and the business is done, and without further Examination he is admitted into their
Pul-

Pulpits, and shall pass for a zealous Protestant, and an heavenly man in the opinion of the undiscerning Auditors, as Father *Commin*, and Father *Heth* have done, and many others before.

Whereas the Church of *England* takes care that none be admitted to the Charge of Souls without all the *Caution* imaginable against *Popery*; they must take the Oaths of Allegiance and Supremacy, have Testimonials from Persons that know them, of their Ability and soundness of Judgment, they must shew their Letters of *Ordination*, before they are admitted to Preach in an unknown Congregation, and have a License from the Bishop of the Diocess before they can regularly Preach in a Congregation whereinto they are by Law instituted and inducted.

The natural Inferences which follow from this unquestionable matter of *Fact*, here faithfully related, and offered to the serious consideration of all sober People, of what perswasion soever, are these.

First,

First, That the Pope and Papists have ever since the Protestant Reformation endeavoured to raise up *Sects* and Differences in *Opinion* amongst *Protestants*, by sending their disguised Emissaries among the *zealous* and well-meaning people, to seduce them into Separation and *Schism*.

Secondly, That they look upon these practices as most effectual means to bring the people back to the *Romish* Religion, and to introduce *Po-pery* among us.

Thirdly, That for this purpose they have been all along industrious in this course, by depraving the Government of *Episcopacy* as *Tyrannical*, the Established *Prayers* as *Popish*, by extolling *Extempore* Prayers as *Spiritual*, by encouraging an unlicensed Ministry, by preaching up Liberty of Conscience, and that it is to be obtained and maintained at any rate; and it is worth observation, that *Coleman* dates the *Æra* of all the misfortunes like to happen to *Catholicks*, from the fatal rescinding of the late Toleration: therein agreeing exactly with *Dissenters*, who were

no less *Querulous* for the stopping of that door, though from him nothing can be more evident, than that the *Jesuits* designed to bring in Popery at it, which they could not do, being openly excluded from the benefit of it, but by pretending to be *Dissenters*.

Fourthly, It is most manifest, that all our late horrid Civil Wars, Rapines, Bloodshed, and the execrable and solemn Murther of his late Majesty, and the banishment of our present Sovereign, were affected according to the fore-contrivance of the *Papists*, by the assistance which *Dissenters* gave them, and the opportunities they had to preach them into Rebellion, under the pretence of a thorough Reformation; that all the late Commotions and Rebellions in *Scotland* sprung from the same Counsel and Conduct: and that the *Papists* will never out of the hopes of effecting our ruine, nor without the same opportunities they have hitherto had, so long as our Divisions are kept up and maintained, which give them the advantage of dashing us one against another.

Fifthly,

Fifthly, That therefore obstinate *Dissenters* are before God, and according to the judgment of the strongest Reason built upon plain matter of undeniable Fact, guilty of all the real danger of *Popery* prevailing again in these Nations by the ruine of the Protestant Religion.

Sixthly, That the Church of *England* in Doctrine and Discipline is the greatest enemy the Papists have, according to their own declared sense and judgment, and consequently wholly innocent of any such designs and compliances, or approaches to the Church of *Rome*, as Father *Du Moulin*, and other Brain-sick or worse people endeavour to fix upon her : and that it is impossible to give a clearer demonstration of the innocence of the Bishops and Clergy of *England*, than Dr. *Oats* has in the 72 Paragraph of his *Narrative* before recited, concerning the Pope's *Bull* or *Breve*, bestowing all the considerable Promotions and Dignities in *England* upon Papists there mentioned, which could not be done without turning

F 2 out

out the present Bishops and Dignitaries of the Church: And there cannot be a more demonstrative argument that he esteems them *Hereticks* and *Enemies*: for there is no doubt but if the Pope had any hopes of their compliance with Popery, he would not only have consented to their continuance in those promotions, but have promised high Rewards and Encouragements to them.

Seventhly, That therefore it is the joynt Interest both of *Prince* and *People* of these *Nations* to support and defend the Church of *England* as now by Law established; those of her Communion being by a tract of Experience of equal date with the Reformation, found to be both in *Principles* and *Practice* the most peaceable and Loyal Subjects, and soundest Protestants, of unshaken Allegiance and unblemished Loyalty, the ablest Champions against *Popery*, and the only bulwork of the Protestant Religion, as is but too evident by the constant endeavours of the Papists, both by their own power, and the assistance
of

of Dissenters to undermine and overthrow it.

To conclude, as I have here impartially related matter of Fact, and drawn necessary inferences from it, without animosity or bitterness of language, so I hope good men will, without prejudice or partiality weigh it in an equal balance, and make that charitable use of it for which it was intended, that it may be a means by discovering the *source* and *original* of our Divisions and Distractions, our Fears and Apprehensions, and thereby give us the opportunity to break the snares of our Enemies, to which, nothing can so effectually contribute, as our uniting in the Protestant Religion of the Church of *England*.

God of his infinite mercy, who maketh men to be of one mind in an House, who is the Author of Peace, and the Lover of Concord, who breaketh the Snares of the Ungodly, turneth their Wise-men backward, and their Counsels into Foolishness; grant that in this our day, we may see, and know, and follow the things that

make for our *Peace*, that so our Divisions may not be our ruine, that the Enemies of our Countrey and Religion may not triumph over us, but that by our *Union* with the Establish'd Government in Church and State, we may defeat the designs of our Enemies, and disappoint their expectations. God long preserve the Life of our Dread Sovereign, and defend this Church, the most true Apostolick of any Church upon the face of the Earth.

The End of the First Part.

THE
SECOND PART
OF
FOXES
AND
FIREBRANDS,
Or a SPECIMEN

Of the Danger and Harmony of
POPERY and *SEPARATION*;
WHEREIN

Is proved from undeniable matter of Fact and Reason, that Separation from the Church of *England* is, in the Judgment of Papists, and by sad Experience, found the most compendious way to introduce Popery, and to ruine the Protestant Religion.

Tantum Religio potuit suadere Malorum.

DUBLIN, Printed by Joseph Ray, for Joseph Howes, and are to be sold by Awnsham Churchill Bookseller at the *Black-Swan* in *Pater-noster-row*,
LONDON, 1682.

THE HISTORY OF THE

FOXES

IN THE ISLAND OF GREAT BRITAIN

AND THE ADJACENT ISLANDS OF IRELAND, SCOTLAND, AND WALES

BY JOHN HENRY WOODWARD, ESQ. F.R.S. &c.

LONDON: Printed by J. JOHNSON, in Pall-mall.

1793.

The Epistle

To the Most Reverend the
Archbishops; The Right
Reverend the Bishops, and
the rest of the Reverend
Divines of the Reformed
Church of IRELAND.

Reverend Fathers,

T*He Publisher of these Col-
lections of this Treatise,
knows none so proper to
whom he may dedicate it as your
selves; for as You are those Vene-
rable Persons that intend the Spi-
ritual Good of this Kingdom, and
whose Function doth oblige you to
watch for the good of Souls, so he
doubts not but any the meanest Pre-
sent will be candidly accepted of,
that tends to the promoting of so
glorious a design. It hath been the
unhap-*

Dedicatory.

unhappiness of these Kingdoms ever since the Reformation to meet with brisk oppositions in point of Religion, not only from professed Enemies, but disguised Friends; and the Churches of England and Ireland had no sooner shaken off that Idolatry and Superstition that overspread and deformed the face of primitive Apostolical Religion; but like the woman in the Revelations, she was persecuted by the Dragon, who raised up all his Arts and Stratagems to devour that child of the Reformation which had cost her so many throws and agonies. The Papists on one hand, and the Puritans on the other, did endeavour to sully and bespatter the glory of her Reformation, the one taxing it with Innovation, and the other with Superstition, and too near

The Epistle

near an approach to those superstitious Rites and Ceremonies which she had reformed : what justice there is in either of the accusations, the world is sufficiently sensible of by the many learned Volumes that have defended both her Doctrine and her Discipline, in opposition to them both ; and I presume that every unprejudiced Reader will cast the balance on the Churches side, and conclude that there is more of spight and malice than truth in the imputation : For it cannot be imagined that the Churches of England and Ireland should be guilty of Novelties in point of Doctrine, when they did so lowdly tax the Church of Rome with Innovations, and pretended them as one great justifiable ground of their separation from it, and to symbolize with that Church
in

Dedicatory.

in superstitious Rites and Ceremonies, is in effect to say, that they were resolved to maintain what they had abjured, and act contrary to all the declarations that they had published to the World in their own defense. But it will appear farther from this discourse, that these objections were suggested to our dissenters from the Papists, who have frequently acted and preached in the habits of dissenters, and though they pretend to be more zealous against Popery than others, yet they are not ashamed to whet their swords at the forges of the Philistines, and make use of their arts and assistance for the ruine of the Church: I wish they would but seriously reflect upon these things, and consider that by insisting in the paths that the Papists have chalked them

The Epistle, &c.

them out, they are advancing the interest of Popery, and will in time do their work as successfully as if they had laid their heads together to subvert the Government both in Church and State: That they may not any more be seduced by such kind of artifices, is not only the design of these Papers, but the hearty Prayers of

Your most Humble
Servant, R. W.

That

Handwritten text, likely a list or account, spanning the top half of the page. The text is extremely faded and illegible.

Handwritten text, possibly a signature or a date, located in the middle of the page.

Handwritten text, possibly a signature or a date, located in the bottom half of the page.

Foxes and Firebrands, &c.

The Second Part.

THAT the Reader may have a clearer insight into the following discourse, and understand how little the Doctrine of depriving or resisting Princes was countenanced by the first Reformers, it may not be inconvenient to entertain him with the pious and Loyal speech of the great Pillar of the Reformation, Archbishop *Cranmer*, whereby it will appear how averse he was either to the Jesuitical Doctrines of deposing Princes for disowning the Popes Authority, or the late Phanatical pretences of taking Arms against the King, where he neglects his duty, or stands not to the promises and Covenants that he makes at his Coronation. The Speech is as followeth :

M O S T

MOST DREAD AND
ROYAL SOVEREIGN.

THe promises your Highness hath made here at your Coronation to forsake the Devil and all his works, are not to be taken in the Bishop of *Rome's* fence, when you commit any thing distastful to that See, to hit your Majesty in the teeth ; as Pope *Paul* the Third, late Bishop of *Rome* sent to your Royal Father, saying, didst thou not promise, at our permission of thy Coronation, to forsake the Devil and all his works, and do'st thou turn to Heresie? For the breach of this thy promise, knowest thou

thou not that 'tis in our power to dispose of the Sword and Scepter to whom we please. We your Majesties Clergy do humbly conceive that this promise reacheth not at your Highness Sword spiritual or temporal, or in the least at your Highness swaying the Scepter of this your Dominion, as you and your Predecessors have had them from God; neither could your Ancestors lawfully resign up their Crowns to the Bishops of Rome, or to his Legats, according to their ancient Oaths then taken upon that Ceremony.

The Bishops of *Canterbury* for the most part have Crowned your Predecessors, and
 G Anoin-

Anointed them Kings of this Land ; yet it was not in their power to receive or reject them, neither did it give them authority to prescribe them conditions to take or to leave their Crowns, although the Bishops of Rome would encroach upon your Predecessors, by his Bishops Act and Oil, that in the end they might possess those Bishops with an Interest to dispose of their Crowns at their pleasure. But the wiser sort will look to their Claws, and clip them.

The Solemn Rites of Coronation have their ends and utility, yet neither direct force or necessity ; they be good admonitions to put Kings in mind

mind of their duty to God,
 but no encrease of their
 Dignity. For they be God's
 Anointed, not in respect of
 the Oil which the Bishop u-
 seth, but in consideration of
 their Power which is ordain-
 ed, of the Sword which is
 authorized, of their Persons
 which are elected by God, and
 endued with the gifts of his
 Spirit, for the better ruling
 and guiding of the people.
 The Oil, if added, is but a
 Ceremony; if it be wanting,
 that King is yet a perfect Mo-
 narch notwithstanding, and
 God's Anointed, as well as if
 he was In-oiled. Now for the
 Person or Bishop that doth
 Anoint a King, it is proper to
 be done by the chiefest; but

if they cannot, or will not, any Bishop may perform this Ceremony.

To condition with Monarchs upon these Ceremonies, the Bishop of Rome (or other Bishops owning his Supremacy) hath no authority, but he may faithfully declare what God requires at the hands of Kings and Rulers, that is Religion and Vertue. Therefore not from the Bishop of Rome, but as a Messenger from my Saviour Jesus Christ, I shall most humbly admonish your Royal Majesty what things your Highness is to perform. Your Majesty is God's Vice-Gerent, and Christ's Vicar within your own Dominions, and to see with

with your Predecessor *Josiah*
 God truly worshipped, and
 Idolatry destroyed, the Ty-
 ranny of the Bishops of *Rome*
 banished from your Subjects,
 and Images removed. These
 acts be signs of a second *Josiah*,
 who reformed the Word of
 God in his days. You are to
 reward Vertue, to revenge
 Sin, to justify the Innocent,
 to relieve the Poor, to pro-
 cure Peace, to repress Vio-
 lence, and to execute Justice
 throughout your Realms, for
 Presidents on those Kings
 who performed not these
 things. The old Law shews
 how the Lord revenged his
 quarrel, and on those Kings
 who fulfilled these things, he
 poured forth his Blessings in

abundance. For example it is written of *Josiah* in the Book of the *Kings* thus, *Like unto him there was no King before him, that turned to the Lord with all his heart, according to all the Law of Moses, neither after him arose there any like him.* This was to that Prince a perpetual fame of dignity, to remain to the end of days.

Being bound by my Function to lay these things before your Royal Highness, the one as a reward, if you fulfil; the other as a judgment from God, if you neglect them. Yet I openly declare before the Living God, and before these Nobles of the Land, that I have no Commission to denounce your Majesty deprived

ved, if your Highness mis in
 part, or in whole of these per-
 formances ; much less to draw
 up Indentures between God
 and your Majesty, or to say
 you forfeit your Crown with
 a clause, for the Bishop of
Rome, as have been by your
 Majesties Predecessors, King
John, and his Son *Henry* of this
 Land. The Almighty God of
 his mercy, let the light of his
 countenance shine upon your
 Majesty, grant you a prospe-
 rous and happy Reign, defend
 you, and save you; and let
 your Subjects say, *Amen*.

God save the King.

After his Majesties Coronation, and the death of King *Henry* the 8th. several of the foreign Protestant Clergy wrote to his Son King *Edward*, and to that Honourable Council (whom his wise Father had carefully nominated for to instruct and advise that hopeful Prince) amongst whom Mr. *John Calvin* was one, as appears by his Letters to Archbishop *Cranmer*, yet extant, and Printed amongst others of his Epistles, in which he offers his service to assist that King in the Reformation of the Church of *England*; but King *Edward* and his Council refused his proffer.

The parties instrumental for disswading of this Prince from these offerures of *Calvins*, and the reasons why he was not admitted to be one in this Assembly were not known, until about the 9th. year of his Sister Queen *Elizabeth* her Reign; about which time Sir *Henry Sidney* some time Lord Deputy of *Ireland*, and one of her Majesties Honourable Privy-Council, having then the liberty to view the Papers of State within her
Maje-

Majesties secret Closet, he happen'd to find a Letter directed to the Bishops of *Winchester*, and of *Rockester*, dated from *Delph*, which he in a manuscript of his own afterwards, in the custody of the most learned Dr. *James Usher*, late Primate of *Armagh*, which was after transcribed by Sir *James Ware*, and is now entred in a manuscript of that Knights, number *xliiii*. Running in this manner following :

These two Bishops were *Gardner* and *Ponett*.

Memorandum taken out of Sir *Henry Sidney* his Book, called the *Romish Pollicies*, numb. 6. pag. 37. in fol. a manuscript, with Archbishop *Usher*.

Her Royal Highness giving me the freedom to search the affairs of State ever since her Royal Fathers denying the Jurisdiction of the See of *Rome*, amongst others of this sort, I found a Letter directed to the Bishops of *Winchester* and *Rockester*; part of the Contents being for my purpose, be these, as they were translated out of the *Low-Dutch*.

Sir *Henry Sidney*'s words amongst other of his discourses within this Book.

Edward (Son of *Henry* the Here-tick King of *England*) by his crafty and politick Councel hath absolutely brought

brought in Heresie, which if not by art or other endeavours speedily overthrown, and made infamous, all other foreign Hereticks will unite with your new Heresies now amongst your selves lately planted, and so have Bishops as you have ; and it is the opinion of our learned men now at *Trent*, that the Schisms in *England* by *Edward's* Council established, will reclaim all the foreign Sects unto their Discipline, and thereby be one body united. For *Calvin*, *Bullinger* and others have wrote unto *Edward* to offer their service to assist and unite, also to make *Edward* and his Heirs their chief Defender, and so have Bishops as well as *England* ; which if it come to pass that Heretick Bishops be so near, and spread abroad, *Rome* and the Clergy utterly falls. You must therefore make these offertures of theirs odious to *Edward* and his Council. Receive *N.S.* and *E.L.* from *Rotterdam*, their lessons are taught them, take you their parts, if checked by the other Hereticks ; for these be for Rebaptizing, and not for Infant-Baptism : Their Doctrine is

for a future Monarchy upon earth after death, which will please the ordinary kind well, and dash the other that rageth now amongst you. Reverend Fathers, it is left to you to assist, and to those you know are sure to the Mother-Church. From *Delph* the 4th. Ide of May, Anno Christi, 1549.

D. G.

Her Highness one day discoursing of matters in this kind, I told her of this Paper, at the sight whereof she was startled; the Letter being amongst her Sisters papers, which caused her to express these very words. *I had rather than a years Revenue, that my Brother Edward and his Council had seen this Letter; nay rather than twice my Revenue I had seen it sooner, and so caused me to lay it where I found it.* The Council upon her Highness discourse concluded that *Calvin* would have established Episcopacy beyond Seas, had he been consulted herein, and that the hindrance of this offer-ture caused much animosity between
Refor-

Queen Eliz.
opinion at
the sight of
this Letter.

The Coun-
cils opinion.

Reformers. Having no more of Sir *Henry's* words of this nature in this *Memorandum*, we shall go forward in the Memorials of other learned men of this kind.

You have seen already our Narrative of *Faithful Comin* and *Tho. Heth*, formerly mentioned in the Book entitled *Foxes and Firebrands*; Printed at London, anno 1680. and also the *Life and Death* of *George Browne*, with the Confession of *Philip Corwine*; which Confession was formerly written by *John Garvey*, some time *Primate* of all *Ireland*, which we have already put out to publick view. We shall therefore also lay before you the Confessions of two great Penitents, viz. the one of *Samuel Mason*, some time bred up with the Jesuits at *Paris*; the other of *Malachias Malone* a *Carmalite* Friar; who were converted to the Protestant Church of *England*, the former being converted an. 1566. the latter, an. 1584. the former being a memorial of that Learned Statesman Sir *Henry Sidney*, as also written by *John Garvey*; the latter a memorial

rial of that Eminent Statesman, the Lord *William Cecill*, as follows.

Samuel Mason his Conversion to the Protestant Church of *England* now established by her Royal Highness Queen *Elizabeth*, our Gracious Sovereign Lady of *England*, *France* and *Ireland*; together with his Speech in the Cathedral of *Christ-Church, Dublin*, June the 6th. 1566. and also his Narrative presented to Sir *Henry Sidney* on the 25th. of *August* following, being made before him, being then Lord Deputy, the Archbishop, Mayor and Aldermen of the City of *Dublin*, formerly written by *John Garvey*, *Primate* of *Armagh*, and Dean of the said Cathedral.

*It is usual upon Confession to shew The Con-
some sorrow for sins committed, and also* verts Speech.
*to promise an amendment for the future.
But that sorrow without a performance
is the committing of Sin afresh, besides
the committing of the sin of lying, when
the party performeth it not: These sorts
of sorrows and promises be odious both
to God and Man. But my Confession is*
not

not Auricular, as I publickly here declare it, therefore I hope to be the more credited; and it would redound to my disgrace from henceforth, to dissemble either with God or Man: So that I shall not make a rash vow, that I will not return to my evil ways, yet with Prayer I shall seek my God for his assistance, lest I be led into temptation, reserving within myself this saying in my mind: Teach me, O Lord, to number my days, that I may apply my heart unto Godly wisdom.

It was not want drove me hither, for had I complied at Paris, where I abode about eight years, I might have been entertained; yet my frailties were such, I here openly declare, for two years and upwards, before I departed from thence, I dissembled with the Society called the Society of Jesus. But spending my time partly in learning the Language of that Kingdom; and also by searching the Records and Libraries of the Universities there, I found out variety to dissuade me from that impious way of living. Therefore I have come hither to acknowledge both mine ignorance and per-

perversness when I was of a contrary opinion for to embrace the truth, which I have for a long time scandalized and rejected, hoping all here present will be pleased, as Christians, to take this my Recantation for a real and true one. So the Lord of his mercy recall Sinners to his Church duly from henceforth. Amen.

After this Recantation of Mr. *Masons*, Sir *Henry Sidney* then Lord Deputy took him for one of his Chaplains, after which *Adam Loftus* after Primate of *Armagh*, upon the resignation of *Hugh Corwine* Archbishop of this See; *Adam* our Primate resigning up the Primacy to succeed *Hugh Corwine* in this Diocess, he preferred this Convert to the Parish of *Finglas*, two miles distant from this City of *Dublin*.

After the Recantation of this Convert upon the Feast of St. *Bartholomew*, soon after his Conversion, he presented Sir *Henry Sidney* with this Narrative following.

The covetousness of the Bishop of *Rome* for these several hundred of years

The Con-
verts Narra-
tive after his
Speech given
to Sir *Henry*
Sidney then
Lord Depu-
ty of *Ireland*.

years past have increased more than ordinary : First their covetousness caused them to forget God, by neglecting his Will and Commandments. Secondly, it hath caused them to accept of the earthly pleasures of this world, which Satan offered to our Saviour, but Christ rejected his offer-ture by rebuking him, and shewed that he cared not for the riches therein ; by his saying, *My Kingdom is not of this World*, hath not only caused the Bishops of *Rome* to assume to themselves the Titles due to Emperors, Kings and Princes ; but above all, to assume the name of God to them and their Successors, which, in a word, is Blasphemy. At *Paris*, during my stay there, I improved my self by searching the Records, and viewing the Books in that University ; amongst which, I lighted upon the Clergy of *Leige*, their Apology to Pope *Paschal* the Second, as touching the Oath of Allegiance, which he had granted against the then Emperor, *Henry* the Fourth. The substance of this Clergies Apology being thus translated out of *French*.

Who

Who can justly blame a Bishop for favouring his Lords party, to whom he oweth Allegiance, and hath promised by Oath to observe it. No man doubts but that Perjury is a grievous offence; God only sweareth and repenteth not, because wisdom keeps the commandment of Gods Oath. But for us who often repent that we have sworn, we are forbidden to swear. If a man swears, God enjoyns him to perform his Oath unto the Lord, which is not unknown to those that rend the Kingdom and the Priesthood by a new Schism, and with their upstart Traditions promise to absolve from all sins; such as incur the crime of Perjury towards their Sovereign, never reading what God said to *Zedekias*, (by the mouth of *Ezekiel* the Prophet) who had committed Perjury against his Sovereign *Nebuchadonozor*; *He that hath broken the Covenant, shall he escape?* Which *St. Hierome* expounds thus. Hence we may learn, that we ought to keep touch even with our enemies, and not consider with whom, but by whom we have sworn.

The Clergy
of *Leighs*,
their apology
against Pope
Puschal the
Second, cir-
ca ann. 1105,
or near that
time.

H Con-

Considering on this Apology, my soul was smitten within me, and such a terror seized on my Conscience, that I said within my soul, surely that if *Paschal* was thus reprov'd by this Clergy so long since, how wicked are his Successors grown by this time.

Pope *Pius* the
4th. his con-
trivance a-
gainst the
Protestants
of *England*,
anno 1560.

At this time, viz. anno 1560 a strict *Bull* issued out of Pope *Pius* the 4th. commanding all the Learned of the several Orders of that Church to find out proofs and reasons for perswading of Subjects to break their Oaths of Allegiance with their Kings and Princes; and to gloss this device the better, he dispenced with several of the learnedst of the *Franciscans*, *Dominicans*, and of the Society of *Jesus*, to Preach amongst the Protestants of *England*; nay with some of them, to marry, saying that the Marriage of *England* established by the Queen and her Clergy was no Marriage, but plain Heresie. All these so dispenced were to give monthly intelligence; if from *France*, to the chief Cities there; if from *Spain*, or from other Territories, to those places; and for fear any of these

these should be dissuaded from their Orders, others were sent to discover them, if they found their inclinations so bending, before they came to be fully resolved to turn; this, one *Andrew Mr. Gibbons* a *Scotch Frier* assured me, who was sent for this purpose, and betrayed one *John Gyles*, who was then a recanting at the City of *Glocester*; but *Gyles* ingeniously confessing all the contrivance, and desiring proof might be brought who was his accuser. *Andrew Mr. Gibbons* was summoned to appear, and to proceed, but *Andrew* suspecting that himself was catch'd, straitly seemed to go, but pretending to go into his Lodging for some papers to give the Bayliffs of *Glocester*, went out the back-way, and so took Horse, and fled into *France*, and came to *Paris*; what became of *John Gyles*, I did not enquire.

Still being desirous to search after all Indulgences, Absolutions and Dispensations for Oaths, Allegiance, and for Rebellions, to strengthen the Church of *Rome*, supposing thereby to have made my self a Fortune, and

How the Penitents thoughts were when he searched after these writings first, and how he altered his opinion after

to be esteemed well of by the Clergy and Laity of *Rome*. I for the most part made it my purpose to collect all things of this nature, these being some of my Collections.

Paul the 3d.
his Indul-
gence for
Whoring
and Adultery
for money.

Paul the Third granted an Indulgence for Harlots to use their bodies with any men, and to trade in this Sin, as I found by his *Bull* in the third year of his Papacy, granted upon the pretence that the flesh being so unruly a member, could not be mortified, although several Laws had been made against those evil sins; yet the Sin was to be excused with those who could not consist in the state of Chastity, provided the man gave a certain fee to the spiritual *See*, and that the woman paid a yearly Revenue also, and entred her name in the Registry to pay her fees accordingly, which was to be gathered weekly; this was pretended to go for the redemption of Slaves and Prisoners of the *Roman* Religion, either with *Turk* or *Heretick*. Every House or Stewes appointed for this purpose, to have an Iron-Trunk or Box fastned in the Wall of these Stewes,

Stewes, wherein the party thus inclined, was, before he could be permitted to take his pleasure to put in his summe through a slit in the said Box: And three Testees were to wait on these Houses weekly, to take out what summs there were thrown in, whereof one third part was for the House, the Whores were to have another third part, and the *See of Rome* another third part; at this time it being calculated that the Registry contained in *Paul* the Thirds days, 45000 Harlots that paid him Tribute, and that by *Pius Quintus* his Papacy it increased to the number of 64360 Harlots, paying him weekly Tribute; and all those who went to any secret Whore, were to be excommunicated, if they were so catch'd, until he had paid seven-fold the rate of the Whore's permitted, which was seven *Julies* so permitted.

An Indulgence was granted by this Pope for to kill any that followed *Luthers* opinion, a thousand years pardon for his Sins, besides the honour to be enrolled by the name of *Rome's* faithful Souldier, H 3 This

The Popes
Pardon for
killing a Lu-
theran.

Pope Paul's
Indulgence
to Rebels. &c.

This Pope Paul by his Bull entred at Paris runs, Englished thus ; Where- as we find the Hereticks now concord in the Administration of the Sacrament of the body of Jesus. We grant full remission of Sins to those our Sons of our Mother Church that shall stop or hinder their union amongst Hereticks.

We also absolve all Subjects from their Oaths of Allegiance unto their Heretick Kings, Princes, or States, as they be enemies unto the holy See of St. Peter : All men from their tye of Matrimony with Heretick Wives, or Wives from their Heretical Husbands : Also all Children from their Parental obedience either to an Heretick Father or Mother. Also We absolve all Parents not giving to their Heretick Children their Benediction or Portion, either to give their Estate to the next Catholicks of the Mother Church a-kin to the Family, or to give or to dispose of it to any other persons use.

Paul the Third, the Servant of the Servants of Jesus Christ, and to Fernesus our Trusty and Faithful Son and Champion for the Holy See of St. Peter ;

ter; the Blessings of the Holy Trinity attend on the Person of our Well-beloved Son *Fernesius*, of St. *Peter*, of St. *Paul*, of the Mother of God: The Benediction of the holy Host of Heaven, of the Arch-Angels, Angels, Saints, Patriarchs, Prophets, Apostles, and holy Martyrs assist thee, and those fighting under thee, in our holy Cause: We grant to thee our Son and Faithful Souldier *Fernesius*, a true and plenary Pardon for all thy sins committed, or to be committed by thee, or any other fighting under thee, fighting for the holy Cause of St. *Peter* our Predecessor of this See of *Rome*. We will and command the Arch-Angels, and Angels, to carry into Heaven the Souls of those our Souldiers that shall be slain in Battel for our *Holy See* of *Rome* (fighting in so just a cause) immediately upon their Expiration not suffering or enduring the least pain of Purgatory. Also an Absolution of sins of one hundred years, to all the Children of those dying, or being slain in this our holy Cause, against the Hereticks and Ene-

Paul the 3^d. his Indulgence granted to *Fernesius*, who went to fight against the Protestants in *Germany*.

mies of our *Holy See* of *St. Peters*,
4th. Ide June, in the third year of our
Pontif.

Paulus Tertius.

Beneventum
 that Arch-
 bishop up-
 holds so do-
 ing.

Julius the Third continued the
Council of Trent; and we find in the
 Universities of *Paris* a piece of a Let-
 ter of this *Julius* written to *Casa* the
 Archbishop of *Beneventum*; wherein
 he returns him thanks, and absolves
 this Bishop, for a Book written by
 this *Casa* defending the sin of Sodo-
 my: Which I do heartily lament that
 I took not a Copy thereof, but can
 assure that I saw that Letter, and the
 Books name specified therein, for To-
 leration, and defence of Sodomy.

How the Je-
 suits to ingra-
 tiate them-
 selves with
 the Pope, and
 to mislead
 the Commo-
 nalty, make
 him and his
 acts above
 God and the
 holy Scrip-
 tures.

The Jesuits of *Paris* their opinion
 was to the *Council of Trent* in the year
 1559. (just at my coming thither)
 that the Pope and the Council were
 above all that is called God, and of
 greater force than the Scripture was;
 for which opinion one *Veratus* return-
 ed this Society thanks from the Coun-
 cil; and so it was upon the Jesuits
 opinion voted in that Council, that
 their

their Acts and the Popes were beyond the Law, the Prophets and the Scriptures.

The Messenger between the Council of *Trent* and the Jesuits of *Paris*, was *Ludovick de Freake*, formerly a Priest in *England*, who brought with him up to *Paris*, from the Council, several kind of Indulgences and Instructions for that Society to undertake, and grant, and teach: Part of the Instructions were thus, to take notice of the confessions of the people of *France*, especially of the Nobles and Gentry; and in case they suspect any thing detrimental to the *Holy See* of *Rome*, then to confer with three or more Confessors of the suspicion, and so to take *memorandums* of certain questions to be asked of the party so suspected the next time.

Ludovick de Freake, the Council of *Trents* Messenger between them and the Jesuits of *France*, who brought them these Instructions to destroy the Church of *England* from *Beneventum* the Archbishop, named *Casa*.

Also to converse with the Noblest, and to discourse variously until they find which way he is inclinable most, and to please them accordingly in their discourse; and in case any of you be, or chance to be any of their Confessors, ye are to take *memorandums* of

of things doubtful and suspicious, and at the next Confession to urge them to those parties then confessing, by which any three or more are to consult, and give the *See of Rome* and her Councils intelligence more or less, that the Mother-Church might be informed, and all evil prevented that is or shall be intended against her.

This Dispensation of the Pope hath beguiled many wise men in *England*.

You are to associate with all strangers Heretical, as well as Christian Catholick; if Heretical, to be civil, and not to discover your profession; and for the better procurement of these designs designed, or to be accomplished, ye may with leave of any three of the Society be permitted to wear what dress or habit you think convenient, provided the Society hear from the party so dispenced. Any of you thus dispenced with, may go with the Heretick to any of their heretical Meetings permitted by Acts or Contracts of Peace between Princes: by this contrivance ye may both inform the Mother-Church, and in case any of you be employed to assist her to go into any of the heretical Villages
or

or Territories, you will be the more able to serve the holy *See* of *St. Peter*, and keep your selves from suspition.

In case any of ye be thus employed, ye are dispenced with either to go with Hereticks to their Churches, or as you see convenient. If you own your selves Clergy-men, then to Preach, but with caution, till ye be well acquainted with those Hereticks you converse with, and then by degrees add to your Doctrine by Ceremonies, or otherwise, as you find them inclinable. If ye be known by any of the Lay Catholicks, you are to pacify them by saying secret Mass unto them, or by acquainting other Priests (who are not able to undertake this work) with your intentions, who doth generally say Mass unto them. If the Lay men be of any Parts, or of Wit, you may dispence with them also, reserving the same provisos, and thereby he may acquire an Estate, and be the more able to serve the Mother-Church.

The Popes Dispensation with Impostors to Preach all Doctrines in *England*, to confound that Church.

In case they scruple in taking of Oaths, you are to dispence with them, assuring

The Popes
manner of
dispensing
with Oaths, a
good memo-
randum for
Protestant
Juries to re-
collect, and
to consider.

assuring them that they are to be kept no longer than the Mother-Church sees it convenient. Or if they scruple to swear on the *Evangelist*, you are to say unto them, that the Translation on which they swear, his *Holiness* the *Pope* hath annull'd, and thereby it is become Heretical, and all as one as upon an ordinary Story-Book.

In case in strange Countreys, ye be known by Merchants or others trading or travelling thither, for to strengthen your designs the more for your intention, you are dispenced with to Marry after their manner, and then ye safely may make answer, that Heretical Marriage is no Marriage, for your Dispensation mollifies it so, that at the worst it is but a *Venial Sin*, and may be forgiven.

The Popes
contrivance
to demolish
the Prote-
stant Church
of *England*.

Ye are not to Preach all after one method, but to observe the place wherein you come. If *Lutheranism* be prevalent, then Preach *Calvanism*; if *Calvanism*, then *Lutheranism*; if in *England*, then either of these, or *John Husses* opinions, Anabaptism, or any that are contrary to the *Holy See* of
St,

St. Peter, by which your Function will not be suspected, and yet you may still act on the interest of the *Mother Church*; there being as the Council are agreed on, no better way to demolish that Church of Heresy, but by mixtures of Doctrines, and by adding of Ceremonies, more than be at present permitted.

Some of you who undertook to be of this sort of the heretical Episcopal Society, bring it as near to the *Mother Church* as you can; for then the *Lutheran Party*, the *Calvinists*, the *Anabaptists*, and other Hereticks will be averse thereunto, and thereby make that Episcopal Heresie odious to all these, and be a means to reduce all in time to the *Mother Church*.

You are further (during the time you take these shapes on you) to observe thus much of the rules of the *Mother Church*; the *Mother Church* disowneth the Regal Power to be her Superior, especially the Heretical Powers Regal, or otherwise. Upon this ye are to take these measures: You must bemoane your Followers and Auditors,

This Dispensation shews how the Pope for his purpose dispenceth even with the Protestant Church of England it self for her gain.

This Dispensation shews that the Pope and his Emisseries be the Factions between the King, Parliament and Subjects.

ditors, saying, *Are not we persecuted
 for righteousness sake? What Flesh and
 Blood can endure this! We be more
 zealous against the Pope than they, and
 yet we be persecuted.* By these means
 your contrivances will light on those
 ye lead along, and not on your selves.
 This will advantage you much; hang
 you or burn you they dare not; but
 their perpetual acts against the party
 that follow you, will take off the late
 severities they lay on us, in saying, *We
 burnt the Hereticks their Ancestors,
 and so at last bring that odium upon
 that Heretical Church in England,
 which they have thrown on us.* And as
 you will be more admired by the people,
 so the Hereticks will asperse that He-
 retical King and his Church as little
 differing from us. These Instructions
 I am commanded to recommend un-
 to you, as being approved by his Ho-
 liness *Julius the Third*, your Supream
 Father, and his wholsome Council to
 be handled and performed to the ut-
 most of your Powers, Wealth, Parts,
 Learning and Capacities for the good
 of the Mother-Church. Dated the
 fourth

fourth *Ide* of November, 1551.
Beneventum.

Upon these consultations I was amazed to behold these and other the contrivances that hath been contrived against the Church of *England* ever since King *Henry* her Royal Highness Father fell from the *See* of *Rome*, but yet duly taking *memorandums* of these things for my curiosities sake, at first then designing to have practised these instructions at last seriously pondering upon these devices, and upon several others of this kind (which would contain a large volume to set them out to publick view,) I pretended to come over hither to practice the same; and to colour my feigned intention, I said I took these *memorandums* for my instructions, and so left *Paris* in the month of *April*, anno 1566. and landed at *Dover* the month following; from whence I came to this Kingdom, where since I have satisfied the Archbishop and the rest of my Brethren the Clergy, by my last confession publicly in this City of *Dublin*: Yet for further
 assu

How the
 Converts
 contrary de-
 sign turned
 to his Con-
 version.

assurance of my confidence in the Protestant Faith of *England* now established by her Highness and her Parliament of this Nation. *I Samuel Mason being stricken in years, not knowing how soon it may please the Almighty God to take me from hence, as also to take off all evil Calumnies, Aspersions and Suspitions of me Samuel Mason, as if I should dye in the Roman Church. I do humbly lay this my Narrative before your Lordship, as Chief under her Highness in these her Dominions of Ireland, for a true and signal testimony of my fidelity to her Highness her Government both in Church and State. Dated at Dublin the 24th. day of August, 1566.*

Samuel Mason.

John Garvey
his design for
preserving of
this memoran-
dum.

I was the more desirous to keep this Memorial of this Convert, by reason the Speech (for the declaring of her Conversion) was spoke in my Cathedral: I being but the year before by her Royal Highness preferred to that Deanery, as appears by her Majesties special Letter now on Record,

cord, and also I have inserted this amongst others of my Diaries to remain hereafter with other of the *memorandums* concerning this Deanery, desiring my Successors to follow the same for the publick benefit of their Successors, and to be produced as time shall serve for their several occasions most opportunely and fit.

The Convert continued not fully two years in his Parsonship or Parish before he died, my self preaching his Funeral Sermon, where several with sorrowful tears lamented the loss of so true a Penitent, choosing this Text suitable for his Conversion: *Blessed are they that die in the Lord, &c.* whom all must suppose did, as appears by his hearty Recantation and declaration aforesaid: He was buried in his Parish at *Finglas*, two miles distant from *Dublin*, on the Feast of *St. Bartholomew*, *Ann. Dom. 1568.*

The Convert's death and burial.

In the year of our Lord 1584. Sir *John Perrot*, then Lord Deputy of *Ireland*, taking his Progress into the Province of *Connaught*, there came to his Lordship a Friar *Carmelite* named

Malachias Malone, by some called *O Malone*, (Brother unto Mr. *William Eughter*) who had been of that Order about 36 years, even from the beginning of King *Edward* the Sixth's Reign; this *Malachias*, and Sir *John*, then having had great conference together in private. After which, this Friar (in the face of a whole Congregation then met together in *St. Stephens Church of Gallway*) renounced the Pope's Supremacy, and also the Popish Religion.

The Friar's
actions and
speech upon
his Conversion.

At this Recantation he first entred into the Church in his Friars Weeds, saying to the Congregation these words, *Peccavi contra Deum Creatorem meum, contra Reginam, & contra Leges Regnorum ejus*. Then taking off his Friar's Weeds, he said, *Away with these Cloaks of Sin, I will cloath my self with the Gospel of Jesus Christ*. Now, good people, bear witness, from henceforth I conform my self to the Religion established in these her Majesties Dominions, by her Majesty and her Parliaments of England and Ireland.

At

At this time several of the *Roman* *Sir John Per-*
Catholick Friars and Jesuits lurking a- *rott's care of*
 bout that City of *Gallway*, had a de- *Malachias.*
 sign against this Convert, which co-
 ming to *Sir John's* ears, he would not
 permit him to remain in that Pro-
 vince, but caused special care to be ta-
 ken of him, and so brought him before
 to *Dublin*, where he was carefully
 looked after, and lay amongst my
 Lord Deputies Servants; the said Lord
 allowing unto him a certain allowance
 for his maintenance during his Go-
 vernment in that her Majesties Realm
 of *Ireland*.

Sir John being this year absent
 from *Dublin* three months and odd
 days, returned thither with this Friar
 upon the 11th. of *October* following,
 and so gave her Majesty and the Lords
 of the Council here an account of
 this his Progress; amongst the rest, this
 of *Malachias* was also.

Upon *St. Simon* and *Jude's* Feast,
 being the 28th. of *October*, and in the
 same month of his return to *Dublin*,
Sir John, the Archbishop of *Dublin*,
 Lord Chancellor, the *Primate* of *Ar-*
 I 2 magh,

magh, the chief Judges and others of her Majesties Council assembled in the Castle of *Dublin*. This said *Malachias* (as appears by their Letters unto the Lords here of her Majesties Council) having acquainted Sir *John* and that Council of several matters and discoveries which he had to reveal unto them, he was called for to appear before them, at which time he declared how he had been a grievous Traytor to God, and to her Majesty, and there declared this declaration in writing following; having got Mr. *Fenton* to write the same, that the Lord Deputy and Council might read it the easier.

The Friars
Confession
before the
Lord Deputy
and Council
of Ireland.

I Malachias ô Malone, born at Bultintobber in the County of Mayo, Anno Christi 1522. in the year of our Lord 1548. upon the Assumption of our Blessed Lady I received the Order of Mount Carmel, generally called Friars Carmelites, and became a Member of that Order of the Convent of Ballinsmale in the said County, continuing therein for the space of 12 years before I departed from thence. Afterwards in the year 1561. I
jour-

journied towards Cecil in Spain, in the company of Tho. Lynch, Garrott Fitzgerald of my own Order; also in the company of my Cousin James Malone, John Bourke, Philip Corwine, and of Thady ô Bryan, who in the City of Sevell took on them the Order of St. Francis. I tarried at that City about two years, and from thence journied into France, then coming into the City of Paris, I met with several of my Country-folks, who civilly used me; At that time I was employed by Ludovic Freake, one of the Order of Jesus, for to carry over certain papers of Instructions unto Shane ô Neale, then stirring in the Province of Ulster, which I safely delivered unto him from Father Freake. The Contents thereof were, to set up his Title, which his Ancestors claimed in that Province, and not to make any conditions with the English, unless it were upon great advantage, or in great extremity; for France and Scotland should both assist him, when he had raised up that Countrey.

After I had received these Instructions, he produced the Bishop of

Rome's Bull of Indulgence, and liberty unto all those who undertook to succour and assist that Mother-Church of Rome: The Contents be as these:

Pius Quintus his Bull for Anathematizing Protestants, that the Undertakers for the advancement of Rome might not scruple any thing when they are indulged.

PIUS the Servant of the Servants of God, &c. *Whereas we have found and daily find Heresies increasing in several Colonies, Principalities, Realms and Countreys subject to the sacred Sec of St. Peter our Predecessor, and they falling from, and deserting our Jurisdiction with their blasphemous and railing writings against Us, our Ceremonies, and Apostolick Jurisdictions and Priviledges granted unto Us and our Successors from God, and formerly generally acknowledged by Emperors, Kings and Princes to be Ours, and our Predecessors due and right.*

We therefore in the Name of the holy Trinity, of the Blessed Mother of God, the Virgin Mary; of St. Peter, of St. Paul; in the name of the holy Host of Heaven, of the Arch-Angels and Angels, of the holy Apostles, Saints, and blessed Martyrs, do Anathematize all Hereticks lying, trading or travelling in or amongst the same, wheresoever
dis-

dispersed over the face of the whole Earth. We further will and authorize the Wise and learned of our Ecclesiasticks, expert in divine Science, to labour, endeavour and devise all manner of devices to be devised, to abate, aswage, and confound those Heresies repugnant to our sacred Laws, that thereby these Hereticks might be either recalled to confess their Errors, and acknowledge our Jurisdiction of the See of Rome, or that a total infamy may be brought upon them and their posterities by a perpetual discord and contention amongst themselves, by which means they may either speedily perish by God's wrath, or continue in eternal difference, to the reproach of Jew, Turk, Heathen, nay, to the Devils themselves. Given at Rome the 6th. Ide of May, Primo Pontif.

Pius Quintus.

The Copy of this *Bull* of Indulgence and Commission was translated unto me into *English* by a learned Penman named *John Warham* Nephew to *William Warham* some time Arch-

Rome's several sorts of Dispensations for to ruine the Church of England.

How Rome gets all her Intelligence and Knowledge, secrets of Kings, and their Councils.

bishop of *Canterbury*. After that I had got a Copy of this *Bull*, Mr. *Freake* and I discoursed concerning the same, because I thought it impossible to overthrow the Protestants, unless it were by force of Arms; but he replied that it was easy to do it otherwise, by telling me that this *Bull* dispenced with the Devisor for devising of new Tenents, Doctrines and Covenants; nay, that it dispenced to marry after an Heretical Law; provided that the device intended was to promote the advancement of *Rome*, and that Marriage, as they performed it, was no Marriage, but a venial sin: Then I made answer, In case these men be taken with this kind of life, and so totally fall from *Rome*, what will you do then?

He told me after this manner, to the best of my remembrance, that those who undertook to serve the Mother-Church, entred their names in the chief Convents of their several Orders, and that in their Commissions they have several names, three or four, in case they be discovered, and

and that when they have intelligence, they may fly to another place, and still keep correspondence with the Convents.

I demanded of him which sort had the granting of these Licences.

He told me that Pope *Pius* had granted a Commission to the Wisest and most Learned sort of the Orders of *St. Dominick*, *St. Francis*, and of his own Order, of the Society of *Jesus*, to keep a general correspondence, every quarter at least, with the Convents of these Orders, which testimonies were to be shewn upon these general Assemblies, as signal demonstrations of their fidelity to the Church of *Rome*. I told him that it was worth my journey coming out of *Ireland* for to travel, because I had learned much experience, and should be cunning for the future.

To this he said, you see how we be by the Hereticks put to our shifts every day more then other; therefore we must try our skill to be even with them.

I demanded of him, what could it avail

A demonstration which of these Orders generally be by the Pope Indulged to put false Doctrines amongst us Protestants.

How Popish Zeal is revenged on the Protestant.

avail the Church of *Rome* to set up so many Heresies, seeing that the Devisers dare not openly acknowledge the Church of *Rome's* Supremacy, but be forced to rail at the Pope, and at her.

A pretty Cheat for disguised Papists to rail at *Rome*, and yet be of the Church of *Rome*.

He replied, when they rail at *Rome*, and their hearts be contrary, it is no sin; they may mean *Rome*, and name it, as it was in the ancient *Roman* days; and also the word *Pope*, for that word in Latin *Papa*, is as much as to say, a Bishop; so that he may mean one of their Heretick Bishops, and that these mental railings advanced the *See* of *Rome*, and furthered their designs in several respects.

(a) This shews how *Rome* by her Phanaticism hindreth uniformity in the Church of *England*.

(a) First, as it made Heresies and Schisms amongst Hereticks, so it hindered uniformity in the Church of *England*.

(b) The Papists all plead they can

(b) Secondly, that it was a great advantage for preventing *Roman Catholics* to turn away from their Principles.

turn Protestants, by reason there are so many sorts of them.

(c) And

(c) And lastly, when ever the Church of *Rome* shall have a design to destroy Heresie, she will never want intelligence, having one or more of these wise men amongst these several sorts of Hereticks.

(c) Let Disfenters observe this, and how the Papists came to cast the late Plot, begun Anno 1678. upon them.

Then I asked, how shall we be able to know her Majesties secrets, and the intents of the Church of *England*?

He said, We have also dispenced with that, and several of that Church have either a *Roman Catholick* Wife, or the Wife a *Roman Catholick* Husband, or they, if both Hereticks, perhaps keep *Roman Catholick* Servants, which are bound to obey the Mother-Church when ever commanded.

A warning for Protestants not to match with Papists, or to keep Popish Servants.

I entreated Mr. *Freake* to give me a Copy of the Heads of the directions that were given unto those who were licenced to perform what this *Bull* had permitted; which was thus: They were permitted to marry upon two accompts; First, because they might not be suspected; Secondly, Heretical Marriage is no Marriage, if

Observe how in *Cromwell's* days Marriages were altered for this purpose.

if their Matrimonial Ceremonies be contrary to the *Romish* Orders.

Thus *Rome* taught Dis-
sention in
the late usur-
ped times.

Several of these so licenced are to take divers Callings according to their inclinations, yet to Preach and Expound; and in case they be asked upon what grounds they came by this Science, they must reply by the Spirit of God, by revelation, and by searching of the Scriptures.

In the usur-
ped days they
generally cal-
led it Teach-
ing, and not
Preaching.

In case they be asked upon what grounds they take upon them to Preach, they must reply, We Preach not, but Teach.

Let States-
men con-
sider of this
Jesuitical
fetch for
Teaching.

But in case they ask, and say, Why do ye then Teach it self? ye must reply, because the Sons of the Prophets did Teach; so did *Jehoshaphat* and his Princes, likewise did the Disciples before Christ's Resurrection, also the Scribes and Pharisees, and divers of the Church of *Corinth*, and these were not Church-men.

A further Je-
suitical fetch
to adorn the
Schisms of
Rome.

If they say by this means every man may Preach that listeth, you must reply, I could wish we were all Preachers and Prophets, because *Moses* wished all the Lords people were Prophets.

If

If we should make but one or two Jesuitical Divisions amongst the *English* Hereticks, it were all in vain, and our labour lost; and this the *Council of Trent* a little before its dissolution left to our Society to handle, who from *Paris*, *Rome*, and from several places of *Italy* corresponded with each other, and concluded that *Rome* her self had not continued in that splendor as she hath done hitherto, in case her *Popes* and *Council* had not brought in novelties to please peoples fancies, by which means it confounded the capacities of the Laity and common sort, as they were not permitted to read or search the Scriptures. But by reason that the Hereticks of *England*, and other Provinces permitted them to read, it was necessary before they were well grounded in their Principles, to preach variety unto them, to some the Doctrine of Free-will; to some, that Children should not be baptized till they come to Age; to others, a Monarchy of earthly happiness after this temporal life; to others, that the righteousness of man dependeth not upon the Faith

of

Jesuitical Policies not to permit the Popish Laity to read Scripture.

How they have deluded the Protestant Laity by misconstruing the Scripture, knowing they be permitted to read them.

of Christ, but upon charity and affliction; and that any gifted man may either give or receive the Sacrament. All these and several such like observations as shall daily spring forth, must ye undertake to perform outwardly with great fervency, for thereby ye will not be suspected or discovered; for that one method being duly observed, will absolve ye, and hide your designs designed.

What he delivered to
Shane O Neal
from Father
Freake whilst
he was a Pa-
pist.

Then receiving these Instructions, I left *Paris*, and journied, and came to *Callis*, from thence I sailed into *Scotland*, and so came for *Ireland*, where I gave the Papers delivered unto me by Father *Freake* unto *Shane O Neale*, which was in the year of *Christ* 1564.

How he
came to be
Converted.

Judgments falling upon the Head of *Shane O Neal* for his Treachery and Rebellion against our Sovereign Lady the Queen. I said within my self, God doth not prosper these unjust means, yet continuing still in my profession of the Order of *Mount Carmel*, I perceived always the *Roman Catholicks* projects to fail them, which smote my Conscience

science very often, so that I resolved to repent, that I might lay my bones in the Grave in peace, with hopes of a joyful Resurrection, when I and all mankind shall come before our Blessed Saviour Jesus Christ, before whose Tribunal all must appear, and receive according to their works, and Faith in him alone. Witness my hand this 28th. of October, Anno Dom. 1584

Malachias Malone.

The Original of this was sent to her Majesty and Council from Sir *John Perrot* Knight, then Lord Deputy of *Ireland*, and that Council, as a signal assurance of this Convert's Reformation to the Protestant Church of *England* now established.

Although we should have placed these following Memorials before the Conversion of *Mason* or *Malone*, yet hapning to cast an eye thereon, being entred amongst my Fathers Manuscripts, and given unto him from *John King* some time Dean of *Tuum*, I have here set them forth, that the Reader may

may see how sensible the Lord *Cicell* was of the *Romish* Conspiracies against the Church of *England* and her Majesty.

Worthy Sir,

You can assure her Highness of my care and charge which I undertook at my departing from her Grace and the Honourable Privy Council : I assure you I do not misspend my little time, it being so precious, as you and others can testify by my former Intelligences sent by the hands of Captain *Russel*, of which I was assured came safe to the Council. I intended to have presented this inclosed with my own hands to her Grace, but her last message to me hath been the occasion of sending it sooner upon two accounts ; it being a matter of sudden prevention, and likewise having so sure a hand, and the conveniency of Mr. *Edward Maxwell's* and others of our *English* Factors here going from hence, and guarded by her Graces Ship called the *Swallow*, I shall make all the speed I can possible, and with
God's

God's help see your Worship as chearful as ever, though I am somewhat altered by this last Voyage. God preserve your undertakings both at home and abroad, for the publick good of her gracious Majesty, and welfare of the Nation. *Your assured Servant,*

Venice, April

E. Dennum.

13th. 1564.

A list of severall consultations amongst the Cardinals, Bishops, and others of the severall Orders of *Rome* now a contriving and conspiring against her gracious Majesty, and the established Church of *England*.

Pius having consulted with the Clergy of *Italy*, and assembling them together, it was by general consent voted, that the immunity of the *Romish Church* and her Jurisdiction is required to be defended by all her Princes, as the principal Church of God.

And to encourage the same, the Council hath voted that *Pius* should bestow her Graces Realm on that Prince who shall attempt to conquer it.

K

There

There was a Council ordered by way of a Committee, who contain three of the Cardinals, two of the Archbishops, six of the Bishops, and as many of the late Order of the Jesuits, who daily encrease, and come into great favour with the Pope of late : These do present weekly methods, ways and contrivances for the *Church of Rome*, which hold the great Council for the week following in employment how to order all things for the advancement of the *Romish* Faith. Some of these contrivances coming to my hands by the help of the Silver key, be as follow :

1. The people of *England* being much averted from their Mother-Church of *Rome*, they have thought fit, founding out their inclinations how the common sort are taken with the Liturgy in *English*, for to offer her Grace to confirm it, with some things altered therein, provided that her Grace and the Council do acknowledge the same from *Rome* and her Council ; which if it be denied, as we suppose it will, then these are

to

to asperse the Liturgy of *England* by all ways and conspiracies imaginable.

2. A Licence or Dispensation to be granted to any of the *Romish* Orders to Preach, speak, or write against the now established Church of *England*, amongst other Protesters against *Rome*, purposely to make *England* odious to them, and that they may retain their assistances promised them in case of any Princes invasion, and the parties so licenced and indulged (dispenced with) to be seemingly as one of them, and not to be either taxed, checkt, or excommunicated for so doing; and further, for the better assurance of the party so licenced and indulged, the party to change his name least he be discovered, and to keep a quarternal correspondence with any of the Cardinals, Archbishops, Bishops, Abbots, Priors, or others of the chief Monasteries, Abbeys, &c. At which quarternal correspondence shall not only give the Pope intelligence of Heretical conspiracy, but be a full assurance of their fidelity to *Rome*.

This proposal was much debated

in the Council, which caused some of the Council to say, how shall we prevent it, in case any of the parties so licenced flinch from us, and receive a good reward, and fall off from our correspondency.

3. It was then ordered that there should be several appointed for to watch the parties so licenced and indulged, and to give intelligence to *Rome* of their behaviour, which parties are sworn not to divulge to any of those so licenced or indulged what they be, or from whence they came, but to be strange, and to come in as one of their Converts, so that the party shall be cautious how and which way he bendeth.

It was afterwards debated how it should be ordered in case any of the Heretical Ministry of *England* should become as they who had these Licences, and what should be done in that case.

4. It was then answered by the Bishop of *Mens*, that that was the thing they aimed at, and that they desired no more than separation amongst

mongst the Hereticks of *England*, and by so doing, in case any animosity be amongst them, the Church establish'd by the Heretick Queen, (as they so termed her Grace) there would be the less to oppose the Mother-Church of *Rome*, when-ever opportunity served: This reason of the Bishop pacified the whole Council.

5. It was granted not only Indulgence and Pardon to the party that should assault her Grace either private or in publick; or to any Cook, Brewer, Baker, Physitian, Vintner, Grocer, Chirurgion, or any other Calling whatsoever, that should or did make her away out of this World, a Pardon, but an absolute Remission of Sins to the Heirs of that parties Family sprang from him, and a perpetual Annuity to them for ever; and the said Heir to be never beholding to any of the Fathers for pardon, be they of what Order soever, unless it pleased himself, and to be one of those Privy-Council whosoever Reigned, successively.

6. It was ordered for the better

assurance of further intelligence to the *See of Rome*, to give Licences to any that shall swear to that Supremacy due Obedience and Allegiance to her Powers to dispence with Sacraments, Baptism, Marriages, and other Ceremonies of our now established Church in *England*, that the parties so obliged may possess and enjoy any Office or Employment either Ecclesiastical, Military or Civil, and to take such Oaths as shall be imposed upon them, provided that the said Oaths be taken with a reserve for to serve the Mother-Church of *Rome* when-ever opportunity serveth, and thereby, in so doing, the Act in Council was passed it was no sin, but meritorious, until occasion served to the contrary; and that when it was so served for *Rome's* advantage, the party was absolved from his Oath.

7. It was also ordered that all the *Romish* Orders, as well Regular as Secular, to cherish all the Adherents of the Mother-Church of *Rome* when-ever occasion serveth, to be in readiness at the times that shall be appointed,

pointed, and to contribute according to their capacities what in them lieth for the promotion of the *Romish* Cause.

8. It is ordered that the *Romish* Party shall propose a Match for the Queen of the *Catholick Princes* for to further or promote the *Romish* Faith.

9. It is ordered upon pain of Excommunication, and of a perpetual Curse to light on the Families and Posterities of all those of the Mother-Church of *Rome*, who will not promote or assist by means of Money, or otherwise, *Mary Queen of Scotlands* pretence to the Crown of *England*.

10. It is also ordered that every *Romish Catholick* within *England* and *Ireland*, or any of *Englands* Territories, to contribute to those *Romish* Bishops, Parish Priests, &c. that are privately, or shall be by *Rome* set over them, to pay all the Church duties, as if they were in possession, upon pain of Excommunication of them and their Posterity.

11. It is ordered that the *See of Rome* do dispence with all parties of

the *Roman* Faith to swear against all Hereticks of *England* as elsewhere, and that not to be a crime, or an offence against the soul of the party, the Accuser taking the Oath, with an intention to promote or advance the *Roman Catholick* Faith.

The Original being kept private in her Majesties secret Closet amongst other Papers of secrecy at that time not to be published, having a Correspondent at that time in *Italy* to send her Majesty Intelligence of forreign conspiracies and contrivances.

This same noble Peer mentions in the same Book of his Memorials this relation, which is also suitable for our purpose.

A Relation
of a Puritan
Preacher
permitted by
the Jesuits to
Preach dis-
sention at
Norwich.

In the month of *June*, Anno 1584. was *Francis Throgmorton* seized on in *London*, and several Treasons were laid to his charge; although he was a Papist, yet he was a great friend to one *Samuel Harper*, who several times Preached after a Puritannical manner in the Town of *Norwich*: This great conversation of his with this pretended Minister, caused great suspicions
to

to arise in that Town amongst the Inhabitants, there being more than ordinary betwixt these two.

It chanced that one *Richard Cade* an Inhabitant of the same Town being present then at *London*, and at the Trials of *Edward Arden* and *John Summerville*, who were both condemned but the year before for Conspiracy and Treason against the Queens Majesty; at which Trial he heard *Edward Arden* confess that this *Throgmorton* was engaged in the same Conspiracy. Now this Mr. *Cade* being well acquainted with *Throgmorton*, informed the Lord Mayor of *London* of what he had heard, who upon this Information apprehended *Throgmorton*; but treasonable Papers being found then in his Pocket, verified Mr. *Cade's* Evidence. Amongst the Papers was found a Letter dated at *Norwich* the second of *June* from the above-named *Richard Harper*, with these expressions: *Let us know how our Friends from Spain and yours in London do correspond, and whether that King continues his purpose, that*
the

How it came
to be discovered.

By *Harper's*
Enquiry it is
plain that the
Plot of 1588
was then a
hatching.

the Engagers may be satisfied, and have notice.

The treas-
onable Papers
that were
found in
Throgmorton's
Chamber.

How the Je-
suits stiled
the D. of N.

Upon these words exprest, Mr. *Cade* advised that his Chambers both at *Norwich* and in *London* might be searched, and that *Samuel Harper* may be seized on, which was approved of, and so ordered ; but *Samuel Harper* by some notice having warning, fled not above three hours before the Pursuivant could come to *Norwich*, yet several Papers of Treason were found in this *Throgmorton's* Chamber, amongst which there were Licences and Pardons from the Jesuits Convent at *Sevill*. The undertakers were to be of what Trade or Calling soever they pleased, to teach what Doctrine, to be of what Opinion or Religion soever, provided that they assembled quarterly together, and keep a monthly correspondence with that Convent. Papers to the same effect from that Societies Convents at *Paris* and at *Rome* were found dated from thence, touching the D. of N. who was only stiled by the name of *Thomas Howard*, Gent. our very good Friend.

Friend. Had these Papers been ex-
tant at his Trial, they would have sa-
tisfied her Highness and her Council
very much; yet being discovered at
this present, they give us great insight
how *Rome* contrived the Wars of
Scotland, and so many Traytors a-
gainst her Highness, and that Queen
Mary of Scotland was correspondent
with them. The Originals her High-
ness is loath to have published for se-
veral reasons best known to her Ma-
jesty.

This *Francis Thogmorton* being con-
demned for High Treason, was drawn
from *Newgate* unto *Tyburn*, where he
was hanged, bowelled, and quartered
on the 10th. of *July* following; before
his Execution he confessed that there
were in *England* above a dozen that
he knew who were permitted to
Preach by the Jesuits Licences, pur-
posely to breed a Faction in these Do-
minions; but by reason that he was
condemned, and to be hanged, he
thought he was not bound to disco-
ver their names. This account I have
from the Sheriffs, certified from the
Records

Observe how
the Pope li-
cences Jesu-
its and Friars
to Preach in
a Dissenters
Habit to
make a facti-
on with Pro-
testants.

Records of *Guild-Hall*, where he was Tried, and received his Sentence. Many more things of this nature may we bring during this gracious Queens days; but we shall abbreviate, and draw nearer to her Successor King *James* of happy memory.

Pope Clement
the 8th. pro-
ject to hinder
King *James*
his succession
to Queen *E-*
lizabeth.

Pope Clement the 8th. consulting with his Emissaries how this King had married into a Protestant Monarchy, set all his Engines at work to defraud this Monarch of the succession after Queen *Elizabeth*; for about the year 1601. this Pope sent his *Breves* (as they call them) into *England*, warning all the Clergy and Laity that professed the *Roman* Faith, not to admit after the Queens death any Prince how near soever in Blood to the King of *England*, unless he should bind himself by Oath to promote the *Catholick Roman Religion* to the utmost of his power. To promote this their wicked conspiracy, at the same time came into *Scotland* two factious and wicked spirited Jesuits, viz. *John Hamilton* and *Edmond Hay*, the first especially, for that he was known to have

have been a chief Instrument of the Seditions raised in the City of *Paris* in the time of the league. King *James* having intelligence of their repairing into his Dominion, set forth a Proclamation inhibiting their resort under the pain of Treason: In which Proclamation, to make them the more odious, these two were compared to *Bothwell* and *Gowry*, his Majesty declaring at that present that he would judge no otherwise of their Receivers, than of those that did treasonably pursue his own life; yet notwithstanding this Kings Proclamation, they found holes to lurk in amongst those of their own Religion in the Northern parts, and by this means kept in the Countrey, till after some years that *John Hamilton* was apprehended and carried to the *Tower of London*, where he died before he came to Trial. Still they continued their projects against this King, and his Title to *England*, knowing they had lost all hope of gaining his affection, or obtaining any promise of the toleration of their Religion when he should come to that Crown.

Crown. Thereupon they fell to treat of a Marriage betwixt the Lady *Arabella*, and *Robert* Prince of *Savoy*; and that not succeeding then, they proposed a Match betwixt the said Lady and a Grand-child of the Earl of *Hartfords*, judging by this conjunction many would befriend them to the excluding of this King from the succession of the Crown of *England*; but the Queens Majesty, who truly favoured the Right of this Monarch, though she would not openly profess so much, dashed all these Jesuitical projects, and so caused an eye to be kept upon the Lady *Arabella*, as also upon all who resorted unto her, by whose Majestick wisdom this high Monarch came peaceably, and was invited by an unanimous consent of her Majesties Privy-Council to his Crown of *England*, as may appear by that Councils proceedings after the Queens death, by their Letter subscribed by that Council then in being, which Bishop *Spotswood* specifies in his History of the Church and State of *Scotland*, pag. 473.

This

This King was scarcely settled in his Throne to settle the affairs of his Realm of *England* when this Papal Society contrived to have executed a quick dispatch of King and State, as appears by their bloody contrivance of the Gun-powder Plot, which being already set at large to publick view, the Narrative we refer to the Reader, and so omit it. Many more Jesuitical Plots of this nature we could bring in during this Kings days contrived, as that of *Gundymores*, and others, but shall lay them aside, and treat of matters of this nature contrived during the Reign of his Son *Charles* the First of happy Memory.

We have already mentioned the Papal contrivance for a Match for the Lady *Arabella*, as a means to defraud the Kings of *Scotlands* Right to the Crown of *England*, the Papists rejoicing at the conjunction of *England* and *France* by the Marriage of *Charles* the First, and Queen *Mary* of *France*, hoping thereby to raise such another claim to the Crown of *England* as *France* did in the Reign of Queen *Elizabeth*—

How the Papists thought by the late Kings Marrying of *Queen Mary* to bring in the *French Kings* Forces into *Ireland* to invade that Nation, and so to claim a Title to that Crown.

Elizabeth by that Match of *Mary* Queen of *Scots*; they contrived a way to set *Ireland* in an uprore; for King *Charles* the First was no sooner settled in his Throne when *Ireland* was full of the rumour of *Lewis* the 13^{ths} preparations and intentions for the invading of the same, as appears as well by the Records of the Council, if doubted, as also by Sir *James Ware's* Memorials. The noise of these preparations caused the Lord *Henry Faulkland* then Lord Deputy of this Nation, to advise with the Privy-Council what course to take for to oppose these *French* intentions. They upon consultation in this affair set forth a Proclamation that the chief of the Kingdom should meet at *Dublin*, and then to demand a general Contribution of the Inhabitants for to raise and maintain Forces to oppose that King. The Castle of *Dublin* being first appointed for that Assembly, *St. Patrick's Church* in *Dublin* was afterwards ordered for this Assembly to meet at.

The Papists were upon high terms, and would not contribute towards the safety of this Nation, unless the Lord Deputy and Council would grant them a toleration for their Religion, and also leave to build themselves Churches, and pretended Religious Houses as many as they listed, and where they pleased in all Cities and Corporate Towns.

The Papists would not assist their King but upon terms.

These their proposals put a stop to these proceedings for the present, so that this Assembly was for the present dismissed, it being about *Michaelmas Term*, anno 1626. And another day was nominated for them to meet again, until they had acquainted his late Majesty with their demands; yet in the interim *James Usher* late *Primate of Ardmagh* assembled all our Protestant Bishops together, and so prevented these Popish demands by this their protestation, as follows.

The Religion of the Papists is Superstitious and Idolatrous: Their Faith and Doctrine Enormous and Heretical: Their Church, in respect of both, Apostatical. To give them therefore a

The Protestant Clergy of the Church of Ireland, their protestation against these Popish terms

L

role-

toleration, or to consent that they may freely exercise their Religion, and profess their Faith and Doctrine, is a grievous sin, and that in two respects.

For first, it is to make our selves necessary not only to their Superstitions, Idolatries, Heresies, and in a word, to all the abominations of Popery, but also (which is a consequent of the former) to the perdition of the seduced people, which perish in the deluge of the Catholick Apostacy.

For the second, to grant them toleration in respect of any Money to be given, or Contribution to be made by them, is to set Religion to sale, and with it the Souls of people, whom Christ our Saviour hath redeemed with his most precious Blood. And as it is a great sin, so also a matter of most dangerous consequence; the consideration whereof we commend to the Wise and Judicious, beseeching the Great God of Truth to make them who are in Authority, zealous of God's Glory, and of the advancement of true Religion, zealous, resolute and
coura-

couragious against all Popery and Idolatry, Amen.

Signed.

Ja. Armachanus.

Anto. Midenfis.

Ro. Dunensis & Coronensis.

Richard Cork Cloyne & Roscensis.

Tho. Killmorensis & Ardahensis.

Mich. Waterfordensis & Lismorensis.

Mal. Cassilensis.

Tho Fernensis & Laughlanensis.

George Derensis.

Andr. Aladensis.

Theo. Dromorensis.

Franc. Limirickensis.

This being conferred and agreed upon
the 26th. Novemb. Anno 1626.

Upon the 23d. of April following Anno 1627.
Doctor George Downham then Bishop Dr. Downham
of Derry (the next Assembly being then Bishop
then to meet) in the midst of his Sermon of Derry, his
in *Christ-Church*, took occasion against these
to speak something to this purpose, terms in
saying, that many amongst us for gain *Christ-Church*
in *Dublin*.

and outward respects were ready to consent to a toleration of a false Religion, which if they did, they were guilty of putting to sale not only the souls of Papists, but their own souls also. This is not my opinion (said he) only, but the opinion of the Archbishops, Bishops, and of the Protestant Clergy of his Majesties whole Kingdom, which I think fit to publish. He had no sooner uttered these words, when all the Protestants then in that Church cried out aloud, *Amen, Amen*. Then making a respite till the people had done crying out, *Amen*. I spoke nothing to hinder the Kings Service; for we all of the Clergy desire not only the sole Army of 5500 men (that being the number) may be maintained, but also a far greater Army, besides the Trained-Bands, and could wish that his Majesty would reserve to himself the most of those particular Graces of late offered and granted to the dishonour of God, and to himself, the prejudice and impeachment of true Religion, and what was wanting might be supplied by the Countrey, to which
he

he exhorted all true Christians and faithful Subjects. The people upon this cried unanimously, *Our Lives and Fortunes be at his Majesties command, for the good of the Protestant Faith of England.*

The next day the late Lord *Primate*, *Usher*, Preached before the same Auditory, and took these words for his Text, *Love not the World, nor the things that are in the World*: Which words he applied according to those times. These two Sermons so prevailed with the Protestants, so strengthened their resolutions, that they proposed so largely towards a maintenance for an Army to oppose the *French King*, that these *Popish* Proposals (which we have already mentioned) fell, and the Papists much ashamed and discontented; then the Lord Deputy and Council dismissed this Assembly.

There is one material thing to be observed by the Reader, that this Lord *Faulklands* Lady was a great Heiress to an Estate in *England*, which caused her Husband to seek all means the

Primate Usher
his words against the
same toleration.

The Lord
Faulklands
Lady known
to be a Papist.

more to please her, she being a fickle minded woman in her judgment. The Papists of this Kingdom depended much on this Ladies being of their own Religion, although outwardly, whether out of compliance to her Lord, or by the advice of *Popish* Policies she went to Church, but going out of this Kingdom into *England*, she returned unto her Popish inclinations, which then was a signal testimony of her Religion all along.

A Riot committed by the Popish Clergy, *am. o 1629*

These Jesuitical projects were not sufficient to satisfy a *Romish* appetite; seeing that these devices could take no effect, the Jesuits and Friars of *Dublin*, out of spleen, began to Preach Sedition unto the Papist Inhabitants within that *Metropolis*; continuing after this method for certain days, it came at last to *Lancelot Buckley*, alias *Bulkley* his ears, then Archbishop of the same *See*, who went and related what he had heard touching this seditious Doctrine, and desired of *Adam Loftus* Lord Viscount *Elye*, and *Richard* Earl of *Cork*, then Lords Justices of the Nation, to send a file of Musqueteers,

teers, and a Warrant to seize on these Malefactors; but coming to the Friar *Carmelites* House then in *Cook-Street* in *Dublin*, where these Friars were infusing of Rebellion into several of the then Popish Aldermen and Citizens of this City, they arose unanimously joyning to confront the Archbishop and his attendance in a very high nature, by wounding some of the Souldiers, and those who assisted the Archbishop, that not being sufficient, they went to assault the Bishops person, who for safety was fain to run through the Streets of *Dublin* and cry for help, and so obtained safeguard by running into a House, or otherwise he had been in danger of his life. This Riot of the Friars was committed about *Christmasts*, 1629.

The Lords Justices upon this committed the Popish Aldermen and others of the Citizens; amongst which of the Aldermen one Mr. *Jyans* was one. On the ninth of *January* the Lords Justices and Council gave his Majesty and the Lords of the Council of *England* an account of these dis-

alters, which coming to those Lords hands, they returned this answer.

The Lords
of the Coun-
cil of *England*
to the Lords
of the Coun-
cil in *Ireland*,
Jan. 31. 1629.

By your Letters dated the ninth of *January*, we understand how the seditious Riot moved by the Friars and their Adherents at *Dublin*, hath by your good order and resolution been happily suppressed; and we doubt not, but by this occasion you will consider how much it concerneth the good Government of that Kingdom, to prevent in time the first growing of such evils: for where such people be permitted to swarm, they will soon grow licentious, and endure no Government but their own, which cannot otherwise be restored than by a due and seasonable execution of the Law, and of such directions as from time to time have been sent from his Majesty and this Board. Now it redoundeth much to the Honour of his Majesty, that the World shall take notice of the ability and good service of his Ministers there, which in person he hath been pleased openly in Council, and in most gracious manner, to approve and commend, whereby you may

may be sufficiently encouraged to go on with like resolution and moderation till the work be fully done, as well in the City, as in other places of your Kingdom; the carriage whereof we must leave to your good discretions, whose particular knowledge of the present state of things can guide you better, when and where to carry a soft or harder hand; only this we hold necessary to put you in mind of, that you continue in that good agreement amongst your selves for this and other services, which your Letters do express, and for which we commend you much, that the good Servants of the King and State may find encouragement equally from you all, and the ill-affected may find no support or countenance from any, nor any other contrivances used, but by general advice, for avoiding of further evils shall be allowed, and such Magistrates and Officers, if any shall be discovered, that openly or under-hand favour such disorders, or do not their duties in suppressing them, and committing the offenders, you shall do well to
take

take all fit and safe advantages, by the punishment or displacing of a few, to make the rest more cautious. This we write, not as misliking the fair course you have taken, but to express the concurrency of our judgments with yours, and to assure you of our assistance in all such occasions wherein, for your future proceedings we have advised. And his Majesty requireth you accordingly to take order, first, that the house wherein *Seminary Friars* appeared in their habits, and wherein the Reverend Archbishop and the Mayor of *Dublin* received the first affront, be speedily demolished, and be the mark of terror to the resisters of Authority, and that the rest of the Houses erected or employed there, or elsewhere, to the use of suspicious Societies, be converted to Houses of Correction, and to set the people on work, or to other publick uses, for the advancement of Justice, good Arts or Trades; and further, that you find out the Lands, Leases or Revenues applied to their uses, and dispose thereof according to the

the Law, and that you certifie also the places and institutions of all such Monasteries, Priories, Nunneries, and other Religious Houses, and the names of all such persons as have put themselves to be Brothers and Sisters therein, especially such as are of note, to the end such evil Plants be not permitted to take root any where in that Kingdom, which we require you to take care of.

As for the supply of Munition, which you have reason to desire, we have taken effectual order that you shall receive it with all convenient speed, and so bid you heartily farewell.

Lord Keeper.

Lord Treasurer.

Lord President.

Lord Privy-Seal.

Lord High Chamberlain.

Earl of Suffolk.

Earl of Dorset.

Earl of Salisbury.

Earl of Kelly.

Lord Viscount Dorchester.

Lord

Lord Newbergh.

Mr. Vice Chamberlain.

Mr. Secretary Cooke.

Sir William Alexander.

The Papists
design to
take off the
Earl of *Straff-*
ford's Head.

His Majesty beholding and considering how rebellious his Popish Subjects have hitherto been, as we have already exprest even from the first entrance into his Throne, some few years after sent over *Thomas Lord Wentworth* (afterwards Created Earl of *Strafford*) to Govern his Kingdom of *Ireland*, who executed that place to that Kingdoms advantage by civilizing the Inhabitants, and bringing them to an *English* Station, as to this day appears by those *English* Plantations by him ordered in the Counties of *Longford*, *Wicklow*, and other places. These acts or good deeds of his pleased not some peoples fancies, especially not the fancies of the *Irish* Natives of the Popish Religion during this Noble-mans Government. He obtained a Grant of four Subsidies for the maintenance of an Army, which was irksome to the ancient Natives of that

that Land : He being recalled about the year 1640. was not long in *England* before he was Indicted of High-Treason, his Enemies at that time casting all aspersions imaginable to make him odious to most men ; amongst which aspersions they gave out as if he were inclined to Popery, but his actions during his Government in *Ireland* shews yet to the contrary : He was beheaded in the Month of *May* 1641. then his Enemies having removed so great a Pillar of State as this Noble-man was, began to shew their teeth ; for upon the 23^d. of *October* following, by their Popish Rebellion they testified what they aimed at.

And the better to accomplish their design for the Plot of 1641. one *White* wrote this Letter following to a Popish Peer of Ireland, that the City of *Dublin* might be at that appointed time under a Popish Jurisdiction.

A Letter to a *Papish Peer* of *Ireland*, how he may secure the City of *Dublin* against the Protestants, at the prefixed time appointed and plotted by the *Irish Papists* to rebell in the year 1641. found with other papers at the taking of *Droghedah* after the Rout of *Remines*.

My Lord,

This Letter
directed to
the Lord Vis-
count G.

IF you can procure a Patent for the City of *Dublin* to make their Mayors Lord Mayors as well as *London*, their policy will be to offer the *Catholick Aldermen* to become free of the same, none being so proper to consult herein as *Alderman Jyans*, who must declare to the Table of *Aldermen* the great affe-

affection your Lordship hath for that City, and also tell them how you are going over, and shall tell His Majesty how much they be his faithful Subjects; and in case they would accept of your Lordship, you would honour their City to become their first Lord Mayor, and so procure them Letters Patents for that Dignity, and that it may remain upon Record how a Noble Peer of the Realm became the first Lord Mayor thereof. This being broken unto them, and his Majesties Letters procured for the passing of this Patent, the work is in a manner perfected. We be in a fair way ere long to assuage Heresie and her Episcopacy; for Exetor's Book hath done more for the Catholicks than they could have done themselves; he having writ-
ten

ten that Episcopacy in Office and Jurisdiction is absolutely (*Jure Divino*) which was the old quarrel between our Bishops and King Henry the 8th. (during his Heresie) then disputed upon, which Book doth not a little trouble our Adversaries, who declare this Tenent of Exetor's to be contrary to the Laws of this Land. You will see a great Oke fall speedily, which formerly shaded poor Ireland's Glory. All is like to prosper here, so I hope with you there. You shall have no more from me till we meet at London, which I hope will be shortly.

Your Lordships Humble and
True Servant at call,
London, Feb. T. White.

12. 1639.

*Copia vera ab Originale. Ut fuit
cum Hen. Midensis Episcopo.*

In

In the year 1640. Sir *William Boswell* being then Agent for his Majesty at the *Hague*, having intelligence of a Plot then advising by the Jesuits and the Church of *Rome* to take off his Majesty, in case he would not tolerate their Religion, wrote this discovery unto *William Laud* then Archbishop of *Canterbury*, who immediately shewed the same to his Majesty. The Papists upon this account, and also remembring the overthrow he gave to *Fisher* the Jesuit, thought they could not accomplish their evil design unless they took away this Pillar of the Church also; then under a dissenting disguise they cast aspersions on this holy Father, knowing nothing could make him more odious to the Commonalty than to say that he was a Papist, or endeavoured to bring in Popery; thus continuing in the gall of bitterness until he was cut off also.

See Mr. *Prynne's* demonstration, shewing how the Papists contrived the late Kings Murther, and the then Rebellions in Scotland and England. *George Con a Scotch-man* being then the Pope's Nuntio. *Prynne's Rome's Master-piece,* pa. 18.

Rome having accomplished her desires thus far, now begins to aim at a higher strain: His Majesty being about this time in great distress, want-

M

ing

ing Moneys and other necessaries to support him against *Romish* and Puritanical policies, made his application to those Subjects whom he knew he might confide in, who served him faithfully to the uttermost of their abilities; yet several *Judas's* sprinkled amongst them betraid them with their kisses; for it is well known, as we shall afterwards make it appear from sufficient Authors, how *Rome* ordered her affairs under-hand. For to propagate this Plot of hers, she divides her Emissaries thus: She sprinkles some of her Tribe amongst the faithful of the Church of *England*, and suffers them openly to declare themselves Protestants, yet with Oaths and Protestations to pretend to serve their King. Then with the dissenting party she Jesuitically disguises her self into a Puritanical dress to serve the adverse party, hereby the better to find out the intentions of Kings and Princes, and so to play her Game accordingly, by which means they brought the Head of that glorious Kingly Martyr to the Block.

To prove that *Rome* was the chief Instrument to draw the Subject into this horrible Engagement, we will begin to bring that Reverend person Dr. *Du Moulyn* for one of our Authors, who in his vindication of the sincerity of the Protestant Religion writes thus :

When the business of the late bad times are once ripe for an History, and Time; the bringer of Truth, hath discovered the mysteries of Iniquity, and the depths of *Satan*, which have wrought so much ruine and mischief, it will be found that the late Rebellion was raised and fostered by the arts of the Court of *Rome*, that Jesuits professed themselves Independent, as not depending on the Church of *England*; and *Fifth Monarchy men*, that they might pull down the *English Monarchy*, and that in the Committees for the destruction of the King and the Church, they had their Spies and their Agents. The *Roman Priest* and Confessor is known, who when he saw the fatal stroke given to our holy King, and Martyr,

How Rome
contrived the
late Kings
death.
See Dr. *Du-*
moulyn, pag.
58, 59.

flourished with his Sword, and said
*Now the greatest enemy that we have in
 the World is gone.* To confirm what
 this Reverend Divine hath written,
 we entreat the Readers to cast their
 eyes on these words, which Mr. *Henry
 Bowles* specifies in his History of the
 wicked Plots and conspiracies of our
 pretended Saints, pag. 14. His words
 being thus :

*Prynne's brief
 necessary
 vindication,
 pag. 45.*

*Another te-
 stimony
 shewing how
 Rome contri-
 ved the death
 of the late
 King.*

When the late King was murther-
 ed, Mr. *Henry Spotswood*, riding casu-
 ally that way just as his Head was
 cut off, espied the *Queens Confessor*
 there on Horseback, in the habit of a
 Trooper, drawing forth his Sword,
 and flourishing it over his own head
 in triumph (as others then did): At
 which Mr. *Spotswood* being much ama-
 zed, and being familiarly acquainted
 with the Confessor, rode up to him,
 and said ; *O Father ! I little thought
 to have found you here, or any of your
 Profession, at such a sad spectacle :* To
 which he answered, that there were
 at least forty or more Priests and Je-
 suits there present on Horseback, be-
 sides himself. The resultancy of this
 Story

Story is home and pat; and for the truth of it, I refer you to Mr. *Prynne*.

Other Authors could we cite, but to rational men knowing these two be sufficient proofs for our vindication, we shall proceed no further for a testimony; yet we shall desire the Reader to consider how so soon as these Priests and Jesuits had perfected this evil fact, to take off the malignity of it from themselves, they hit it in the teeth of the dissenting Party to this day; therefore as a warning to the dissenting Party, we shall desire them to consider how they were gull'd and brought into this ignominy: The Papists in a dissenting disguise first set these people a madding, and after slit their own necks out of the halter, reserving those halters at last to hang those whom they had seduced, by which they suppose themselves not guilty of the Fact, by reason none of them who were executed for the same declared to be a Papist.

Amongst these Priests and Jesuits then present at that bloody work, there were two of the late Queens

Confessors, one of whom went under the name of Captain *Tho Preston*, and had a Command of a Troop of Horse under *Oliver* the Usurper. This said Impostor came over into *Ireland*, and lay for a time at Alderman *John Preston's* House in *Skinner-row* in *Dublin*, his Troop of Horse at that time being quartered at *Athy*, a Town distant about 27 miles from that City, to disguise his Jesuitical policy; and that he might not be suspected, he Married (or at least kept a Wench as his Wife,) for you have already heard how they esteem the Marriage of the Church of *England* Heretical; by which device of theirs they say 'tis no Marriage, but a venial sin. This pretended Captain, upon the Restauration of our now gracious King *Charles* the Second, laid down his Arms, and declared what he was, saying, that he would fall to his old Calling; and being asked what that Calling was, he made answer that he was the Queens Confessor, and was not ashamed to own it. Several of the City of *Dublin* have heard this, and can testify the same.

Sir

Sir *John Temple*, and Doctor *Borlace* in their Books touching the relation of the *Irish Rebellion* begun anno 1641. make mention of a Friar who cruelly tied or caused to be tied several Protestants back to back, and so to be flung over *Portadowne-Bridge* in *Ireland*. This Friar about the time that *Oliver Cromwell* came over into *Ireland*, went disguised into *England*, at which time he received one *Wards* Wife, by whom he had several Bastards, pretending she was his Wife. *Cromwell* going back for *England*, this Friar (by what means is not known) became very gracious and conversant with that Usurper, and then went under the name of Captain *Holland*; upon this intimacy and acquaintance *Oliver Cromwell* made use of this Impostor, and gave him a large allowance *per annum* to give him Foreign and Domestick Intelligence; for he would pay upon Post-days above forty shillings and more for Letters directed to him by the name of Captain *Holland*; yet it chanced that upon a certain Speech which *Oliver* made

A relation of a Popish Impostor, by Order a Friar, and he took upon him a Military Employment, and changed his Name to advance the Church of Rome.

anno 1654. to this effect, viz. that there was nothing done in *England* either of State or Ecclesiastical matters, but that it was carried on by the Jesuits, and that *Rome* knew things before they were past in *England*, and so bade his then Parliament to look into this affair; search being made, and things inquired into, some of these Impostors were discovered, amongst the rest this pretended Captain *Holland*, and the Crimes which we have already mentioned laid to his charge, yet *Oliver Cromwell* protected him, and would not permit the Witnesses to prosecute any further. This *Holland* died within two years after, and left *Thurla*, *Oliver's* Secretary, his Executor, to oversee what he had left for the use of his Whore and Bastards, which being found to be about 2500*l.* *Oliver* seized on the sum, and said, *The Rogue got it under me, let his Whore and Bastards shift for themselves.* And thus ill-gotten Riches perished.

Doctor *Ramsay* a Scotch-man, and one of his Majesties Physitians of
Scot-

Scotland, had two Sons, one *Ramsley* a Captain in *Oliver Cromwells* Army, who went under the name of Captain *Right*; the other Son, *Tho. Ramsley*, who lately practiced Physick here in *Ireland*. As touching the former, he was a Jesuit, and went under that name, purposely to hide his Function, and also to accomplish his *Romish* policies, that he (with others of his Popish Crew) might hit it in the teeth of those whom these sorts had misled, and say that it was Protestants, and not Papists, that murdered their King, and fought against him. It chanced one day that this Jesuit riding in the head of his Troop, that his Father Doctor *Ramsley* beheld him, and being between fear and doubt whether it was his Son or no, he enquired of one of his Troopers whom he was? they returned answer, that it was one Captain *Right*; but his Father having heard how he had taken a Jesuits Function upon him beyond Seas, and not suspecting that he had been in the Kingdom, went secretly to *Cromwell*, and related the Story to him how he had

A relation of one *Ramsley* a Jesuit, who went under the name of Captain *Right*, and an Officer under *Oliver Cromwell*.

had a Jesuit an Officer in his Army, and that his name was *Ramsley*, though he went under the name of Captain *Right*. Upon this description of his *Fathers Oliver* grants a Warrant, and had him apprehended: His Quarters being searched where he lay, there was found Papers of correspondence with that Society. All this being proved, this Jesuitical Captain was dismounted, to be mounted a step or two higher, and so sent to Heaven in a String.

A confession
of Doctor
Tho. Ramsley,
the other
Ramsleys Bro-
ther, and how
he reformed.

As for the other Brother, Doctor *Tho. Ramsley*, he had been a great Traveller, and a great Scholar, well vers'd in Physick, and an Excellent Linguist, yet a rank Papist. Some say a Jesuit, as his Brother was, others say he was only a Lay Brother of that Society, which sort are permitted to Marry, the better to propagate their *Romish* Plots and contrivances. This *Thomas* was, as I take it, twice Married, his last Wife yet living; he was of a wild and wandring spirit, very witty, and always merry, especially in his cups; in which (to his company)

pany) he would disclose several of his mad Pranks. Amongst which, this was one : He being, as we have already mentioned, a great Linguist, went to *Oxford*, where he pretended to be a Jew, and there he taught the *Hebrew Tongue* to several of the Scholars, but being suspected to have been an Impostor, they thought to have catechiz'd him ; but he being aware of that, left that University, and went to *Cambridge*, where he was tract, and from thence went to *London*. He lurking disguisedly in this City, Mr. *Prynne* having heard of several of his mad Pranks, offered five Pounds to any man that could bring *Ramsay* unto him ; the Doctor having intelligence of this design of Mr. *Prynne's*, he one day puts on an outlandish dress on him, and over it an old rugged Parsons Gown; then coming to Mr. *Prynne's* House, he enquired for him, and coming into his presence, he spake the *Italian* Language, also the *German*, and *Latin*, pretending unto him that he was a poor *Bohemian* Priest, and had been a Slave in *Turkey*,

key, but was happily redeemed by an *English Turkey Merchant*; then telling of his wants, and how desirous he was to go to his own Countrey, in case he could not be preferred in *England*; Mr. *Prynne* began to take compassion on him, and told him that he would procure gatherings for him, and for the present gave him five Pounds to buy him Apparel, and bid this poor *Bohemian Priest* not to be a stranger to his House. After that he had played this cheat with Mr. *Prynne*, he wrote within few days after a Letter to him to this purpose, that he had heard some say that he would give five Pounds to see him; nay further, that he had given *Ramsay* himself five Pounds; and so wrote according to what we have already mentioned.

He several times owned how he was in *Cromwells* days employed by the Pope, and by the Jesuits, to advance their affairs as well in *England* as in *Ireland*; also how he had Preached sometimes in an Independent shape, other times in an *Anabaptist* and *Quakers* shape, and had the Pope's Bull
for

for what he did. This Doctor about three years since, viz. about the year of our Lord 1678 or 1679 died at *Derry*, yet for some months before his death reformed to the Protestant Faith of *England*. It being thought that he was poysoned secretly amongst the Jesuits, they envying of him for his reforming to our Church; for he being a jovial companion, cared not what company he went in. Sir *William Stewart* Knight, one of his Majesties Privy-Council, can give a further account of this Doctor; who, as I hear, hath some Papers of his Confessions and Reforming, which had they come to my hands, I had for the publick good here inserted; but for want of them, what we have already mentioned, can be attested by Sir *Henry Pierse* Baronet, his Sons *William* and *Henry Pierse* Esquires, and Justices of Peace of the County of *Westmeath*, and Mr. *Mark Pierse* of the same, Gent. to whom he told these like Stories of himself, and many more, he living at *Tristernaugh* Town in the said County with them, near a quar-

Peter Talbot
the late Ti-
tular Arch-
bishop of
Dublin ve-
ry intimate
with *Crom-*
well.

quarter of a year, and being then their
Physician. Several of his Majesties Subjects of
Ireland being in *London* upon the
death of *Oliver Cromwell* the Usurper,
who were more desirous to see his
Funeral Solemnities, than to see him
officiate in his Tyrannical Govern-
ment, obtained leave to be at a Friends
House at *Westminster* to behold the
Celebration thereof. *John King*, then
Dean of *Tuam*, a faithful Subject of
his Majesties, shewed to several of the
Spectators, saying, there goes *Peter*
Talbot amongst the Mourners in deep
Mourning; which had not these Spe-
ctators seen, they would scarcely have
believed that it had been he. At that
time it being the fashion for Mourners
not to cast off their Mourning Cloaks
so soon as they do now a-days, he was
seen by several to walk in the same
Habit, with his Cloak folded under
his arm for some months after this
Funeral, walking in the *Piazza* in *Co-*
vent Garden, and other of the Streets
of the City of *London*.

Upon General *Monk*'s rising in *Eng-*
land

land to bring in our now Gracious Sovereign King *Charles* the Second into his Throne, this said *Peter Talbott* went in company with the then General *Lambert*, riding to oppose the Duke of *Albemarle's* designs: For these his good feats, the Pope made him Titular Archbishop of *Dublin*; Dean *King's* Wife, *Mrs. Sarah King* can testify this for a true Narrative; if examined, and is yet living.

Since his Majesties happy Restoration, there came a certain Peer out of *England* into *Ireland*, who there bore sway; and it is well known to the Inhabitants of the City of *Dublin*, that this mighty Peer lent a Suit of *Arras Hangings*, and the best of his Plate, to the above *Peter Talbott*, to adorn that Titular Bishops *Mass-House*, and *Altar*. This *Sir F. B.* a Knight, and Alderman of the said City, and several others of the Citizens can testify; if demanded, besides the words which the said Peer spoke at the time he lent these Adornments, which were thus, or to this effect: *That he hoped to hear high Mass within six months*

aiden A
s to you
only just
of becomen
-ood 2 2 2
and
y d h e a r y
in d i c a t i o n

Hoc factum

circa ann.

1670 aut 71.

Satan begins
to transform
himself into
an Angel of
Light to de-
stroy the
Church of
England.

months in the Cathedral of Christ-Church in Dublin. Doubtless these were signal demonstrations or forerunners of the late Popish Conspiracy anno 1678.

A notable Story of a Jesuit, who pretended to be a Shoemaker, and to Preach by Inspiration.

Samuel Pullen Doctor of Divinity coming into *Ireland* before the late *Irish Rebellion*, he became first Chancellor of *Cashel*, and Dean of *Clonsfert*; the *Irish Rebellion* anno 1641 bursting out, the Papists (about those parts of *Ireland*) murdered several of the Protestants, and Protestant Ministers; this *Samuel* being at that time in danger, was preserved by Providence by a Jesuit named *James Saul*, alias *Sall*, who (before that Rebellion) had received from the Dean several favours, which caused *James Saul* to preserve the Dean from being murdered for the space of three months, until he could be conducted into *English Quarters*.

After this escape the Dean sailed into *England*, where he became Chaplain to the then Earl of *Oxford*, where he tarried for divers years. It chanced (during the Deans stay there, and

in the time of Usurpation, when several Meetings were permitted,) that the Earls Countess was dissuaded from her Principles, for to go to hear those sort of Preachers, amongst whom there was a Shoo-maker much admired by his Auditory, which occasioned the Countess to extol him unto the Dean, for a pious and heavenly gifted man, and often urg'd the Dean to go and hear him; who, upon several intreaties, as also to comply with the Countess, the Dean went with her to this Meeting. At his coming thither, he observed the Shoemaker, and found by his words, that those speeches of his went beyond his Last, and that he was a man of Parts. Yet although years had changed this Impostors Physiognomy, as also being altered by his Beard, the Dean recollected with himself that he had seen this Shoemaker before. At last, the Sermon being ended, the Countess (his great Admirer) invited him home to Dinner; after which the Dean and he fell into a Disputation, who finding this Shoemaker had skill in the

N

He

Hebrew, Greek and Latin Tongues, demanded of him how he came by that Science? The Shoemaker replied, by the holy Spirit. But (to conclude) the Dean told him, he knew to the contrary, and that he had reason to know it; thereupon gave him thanks for preserving of his life in *Ireland*, and said you are Mr. *Salt*; and as you saved mine, I shall save yours. The Dean then speaking unto my Lord, and to his Countess, said, this man saved my life in *Ireland* in the tumultuous days of the *Irish* Rebellion, therefore I shall make bold to engage to this my friend, that your Lordship and my Lady shall do him no harm, provided that he departed thence from that Shire, and not delude the common people there any longer. This pretended Shoemaker being thus discovered, his Jesuitical Function, and so he craved a certain time for to depart thence; saying, Pray let me not go in a hurry, lest I be suspected; which desire of his was easily granted. In the interim he pretended

to

to the rest of his followers to be warned by the Spirit to go and teach elsewhere, which did not a little trouble them, especially the poor silly Women, who could not hold from dropping of tears for the departure of so heavenly a man. After this warning he left *Oxfordshire* within three weeks. The Countess upon this was recalled to the Church of *England*, to the great admiration of the rest of this Impostors Followers, who enquiring the reasons of this sudden change, were all likewise ashamed that they had been thus deluded. This said *Samuel Pullen* was (since his Majesties happy Restauration, by the means of his Grace the Duke of *Ormond*) preferred to the Archbishoprick of *Tuam* in *Ireland*; several have heard that Right Reverend Father relate this passage in his life-time, and some are yet living to testifie the truth of it: Witness Dean *Pearse* for one, who hath heard something to this purpose.

Mr. *John Crooke*, some time Book-seller in *St. Pauls Church-yard* at the *Ship* in *London*, and since Stationer and

Printer to his most Serene Majesty in *Dublin*, told this Story following unto Sir *James Ware*, Knight, now deceased.

Anno 1656. the Reverend Divine Doctor *Henry Hammond* being one day in the next Shop to this said *John Crookes*, and there reading the Works of *S. Ambrose*, a Red-coat casually came in and looked over this Divines shoulder, and there read the *Latin* as perfect as himself, which caused the Doctor to admire that a Red-coat should attain to that Learning; then speaking unto him, he demanded how he came to that Science? the Red-coat replied, by the holy Spirit; the Doctor hereupon replied, I will try thee further, and so called for a *Greek* Author, which the Red-coat not only read, but construed: The Doctor to try him further, called for the *Hebrew*-Bible, and so for several other Books, in which this Red-coat was very expert: At last the Doctor recollecting with himself, called for a *Welsh*-Bible, and said, if thou beest inspired, read me this Book, and construe it; but
the

the Read-coat being at last catch'd, replied, I have given thee satisfaction enough, I will not satisfy thee further, for thou wilt not believe though an Angel came from Heaven. The Doctor smelling out this deceit, caused the Apprentice to go for a Constable, who being brought to the Shop, the Doctor told the Constable he had something to say against this Red-coat, and bade him bring him before *Oliver Cromwell*, then called the *Lord Protector*. The Red-coat being brought to *White Hall*, and examined, he, after a rustick manner, *Quaker-like*, thou'd and thee'd *Oliver*; but being suspected, it was demanded where he quartered, it being found out, at the *Devil Tavern*. The Doctor intreated his Chamber might be searched, which was accordingly searched, where they found an old Chest filled partly with his wearing Apparel, as also with several Papers, and seditious Popish Books; amongst which, there being a pair of Boots, and Papers stuf't in one of them, they found a Parchment *Bull* of Licence to this Impostor, gran-

ted under several names, to assume what Function or Calling he pleased. These being brought before *Oliver*, for what reasons it is unknown, yet the Red-coat escaped, bringing several proofs of what great service he had done, and the greatest affliction was laid on him was Banishment, and what proceeded further we know not.

Father *Nowland* the Dominican of *Gallway* his ingenious Confession of himself to *William Muschamp* Esq; how he plaid the part of an Independent in *Cromwell's* days.

When *Oliver Cromwell* routed the *Irish* Priests and their Clergy out of *Ireland*, one Father *Nolan*, alias *Nowland*, a Dominican Friar of *Gallway* fled beyond Sea, who afterwards in some space of time came into *England*, and landing at *Plymouth* in a poor mean habit, stragling in that Town till he had got a service. This *Nowland* chanced to come to one Mr. *Hughs* his House, who was in those days a great Independent Minister, and Preacher in that Town. This Minister hired *Nowland*, who at first was under-servant to the Gardner, and in little time became chief Gardner himself. Mr. *Hughs*, according to the usual custom of Dissenters, had his weekly Meetings upon week days; where at his

his House the Elders and several of his Flock would assemble to Pray, and to Expound. It was observed that *Nowland* was very diligent, and would turn to the Texts of Scripture very readily, which Mr. *Hughs* perceiving, encouraged *Nowland*, and in a short time took him from Gardning, and made him his Butler. *Nowland* being thus highly preferr'd, strove all he could to please his Master, and observing that his Master would sit up late at his Study, which Study was a little beyond the Buttery, and that his Master was always to pass by the Buttery-door to go thither, he had ordered the matter thus ; One night hearing his Master locking of his Study-door, *Nowland* fell to his Prayers, and had put out the Candle, which Mr. *Hughs* hearing, he put out his Candle also, and laid his ear to the square hole that was cut in the Buttery-door, where he continued whilst *Nowland* was at his Prayers ; after which he secretly went to his Chamber, considering with himself, that this poor ignorant man (as he thought)

must needs be inspired. But upon the next Meeting-day, Mr. *Hughs* discoursing with the Elders, and chief of his Followers of this passage, they all assented that *Nowland* should Pray. But *Nowland* pretended, alas, he knew not how to Pray, poor man, not he; but it being consented amongst the Brethren that he must Pray, and that if God had endued him with such a Gift, he sinned if he did not make use of it. Upon which intreaty *Nowland* Prayed, acting the gestures, posture and tone as well as the best of themselves, to their great admiration; for which all the Meeters gave *Nowland* a summe of Money to buy him handsom Apparel for those days: *Nowland* coming every day more into favour than formerly he was; he begun to shew his Master some observations that he had made upon the Scripture, which so pleased the Elders, and the people, that *Nowland* became an Expositor of the Scripture, and so Expounded upon certain days amongst the Meeters, and was no longer Butler, but ordered to sit at Mr. *Hughs* his Table. Thus
Now-

Nowland continued in esteem amongst the Independants at *Plymouth* until the Restauration of our Gracious Sovereign K. *Charles* the Second; then pretending for a while he would go and see his Relations in *Ireland*, and let them see how God had provided for him, and that he would return again in a short time. Upon this promise, taking of his leave, he departed thence, and came into *Ireland*, where he hath hitherto continued. This Narrative the said *Nowland* himself confessed un-
William Muschamp Esq; now one of his Majesties Commissioners for the farming of his Revenues there, who can certifie that this *Nowland* made his brags how he serv'd the Independants at *Plymouth*.

There is yet in *Ireland* a Clergyman of the Church of *Rome*, one *Jackson* by name, who has Preached (as we are informed by our Author) for these several years past, viz. ann. 1668, 1669, and 1670. within and about the Countty and City of *Limerick*, amongst the *Nonconformists* in those parts. This *Fox* when he began to
 Preach

Mr. *Andrew Catherwood* his Narrative of one *Jackson* a pretended Saint, yet a Romanist.

Preach at *Limerick*, received from those *Nonconformists* at one time about fourscore *Cobbs* for a Sermon then Preached unto them; after which he invited an acquaintance of his, Mr. *Andrew Catherwood*, to a Treat, at which time he spent about twenty shillings of this summ, the said Mr. *Catherwood* assuring us, who heard him declare these words, that this said *Jackson* was the first that ever brought him to a Bawdy-house within that City.

The said Mr. *Andrew Catherwood* doth likewise affirm that this *Jackson* would often pretend that he had received Letters from *Francis Marsh* then Bishop of *Limerick*, and would frame these Letters as if they had weekly come from him, saying, that that Bishop would fain have him to Preach in his Cathedral, but it was against his Conscience so to Preach; therefore he had rather Preach to his Flock for Charity, than to the Bishop for Gain. This he framed to cologue with his Followers, and would shew these pretended Letters of his to please them.

Mr.

Mr. *Catherwood* also affirmeth that this *Jackson* would say Mass disguised to the common sort in that County upon week-days; and although he feigned this outward Godliness amongst the Dissenters at *Limerick*, that he came up to *Dublin*, and there Preached amongst our Ministers in our Churches; and after, to cologue with the Dissenters in that City, he pretended to them to fall from the Church of *England*, and Preached in the Meetings; where (as he the said *Jackson* confessed to Mr. *Catherwood*) he got about 13 *l. Sterl.* collected by the Meeting-houses in *Dublin*.

This *Jackson* was born at *Abberdeen* in *Scotland*; he is a great Scholar, and a Traveller, for he hath travelled into *France*, *Italy*, *Germany* and *Spain*. In *Spain* he taught a School, as being *Usher* under a publick Schoolmaster there; he still wandreth about this Kingdom of *Ireland*, and was lately seen in the County of *Mayo*: The then Bishop of *Limrick*, *Fran. Marsh*, now Archbishop of *Dublin*, we suppose may have heard of this Impostors pranks
alrea-

already mentioned, during the time that his Grace was Bishop of *Limrick*; which, if testified, would strengthen this Mr. *Catherwoods* Evidence, who declared this above Narrative unto us, whose names hereafter follow, *Robert Ware* Esq; *John Madden* Student in Physick of *Trinity Colledge* in *Dublin*, and before *Pearse Welch*, being upon the 25th. of Feb. 1681.

Thus far have we laid before you the practices of *Rome*, devised to divide the Protestant Church of *England*; therefore the dispensations allowed by her Popes and Clergy be many and large (as appears by what you have already heard) purposely to drive on, and set forward her impious Plots; she therefore dispenses with her Adherents to take the shape, yea, even of a member of the Church of *England*, not out of love thereunto, but to accomplish her intended purposes. For example sake, there was a certain Knight, Sir *E. L.* well known over his Majesties Dominions of *England*, *Scotland* and *Ireland*, who came into this his Majesties Kingdom of
Ire.

Ireland anno 1670, or thereabouts.

It is not unknown unto the Inhabitants and Citizens of *Dublin*, that in the year following 1671, upon the one and twentieth of *May* there hapned a furious fire in his Majesties Castle of *Dublin*; during which flames the Lord *John Butler* (afterwards created Earl of *Gowran*, third Son to his Grace *James Duke of Ormond*, now Lord Lieutenant of the Nation) took great care and pains to extinguish the same; which had it been trusted unto the said Knight, we question whether half the Buildings now there extant would have been seen this day: For this Knight, under the pretence of saving the rest of the Buildings within that Castle, would have blown up the great Hall belonging to this Palace. To execute this project the quicker, he caused a Barrel of Gunpowder to be placed in the middle of that Hall, and so to have dropt a train of Powder, and to set fire to the same. But this brave spirited Lord coming in at that instant, and enquiring why that Barrel was there placed, and having
heard

heard the project, he most courageously (although the flames were over his head) lifted up the Barrel of Gunpowder, and carried it out on his shoulders, saying, *I approve not of this project.*

When this Fire hapned, as is generally reported by several of the Citizens of *Dublin*, that night the water of the City was stopt, so that the Castle-pipe had no water but what they were fain to bring in from the *Mill-pond* in the *Stable-yard* without the *Castle-walls*.

It hath been generally reported that this Knight went secretly to *Mass* at this time, but whether he did or no, it was observed that he would walk before the then Lord Lieutenant amongst the Gentry to Church, with his Bible publicly under his arm to be seen. This posture disguised his Religion, which since is discovered, although at Church he would seem very zealous, turning to the Texts of Scripture as fast as they were quoted by the Minister.

There

There is a Learned Doctor, some *Doctor Sall* years now past, who turned unto the testimony Church of *England*, *Andrew Sall* by concerning name, formerly an Ecclesiastick of this Knight of the Church of *Rome*, who hath affirmed how he had heard formerly, when the Lord *J. B.* went Embassador into *France*, that this Sir *E. L.* went with that Lord; and that the *French King* being taken with the Knights humors, he and that King covenanted together after this manner.

This Knight was to give intelligence to the *French King*, acting under-hand for him, making this Proviso for himself, that in case he should be discovered, and thereby incur the King of *Englands* displeasure, if he fled into *France*, he should be there succoured, and the *French King* there to provide a place for him.

The Covenants between the *French King* and this Knight.

Several others besides this Divine have heard the same, besides what the Letters of News have mentioned to this effect. For the perfecting of this Covenant, it is visible and known how he hath been accused to be one of the Conspirators in the late Popish Plot

Plot anno 1678, for which he was clapt up; but afterwards being released upon Bail, he fled into *France*, where he is not only succoured to this day, but likewise provided for, and there preferred to be an Abbot in *Paris*, where several of his Majesties Subjects have seen him ranting with his Coach and Horses.

How this Knight thrust out Sir William Davies to bring in himself Recorder of this City.

Whilst this Knight tarried in *Ireland* to find out the affairs of the *Metropolis* of this Kingdom, he cajoled several of the Aldermen and Citizens of *Dublin*, by breeding animosities between them and the Recorder, Sir William Davies, purposely to make place for himself, and to expulse Sir William. This Knight being ambitious, not only to know the modes and manners of the City, but also to change the ancient Rules and customs according to his fancy. To further this his purpose, he made the Lord Berkley to procure the Recorders Place, which Place he once taking possession of, he began to change the old Rules and Customs aforesaid, which bred much clashing amongst the Aldermen and Com.

Commons of the City; but he then having the ear of the Lord *Berkley*, bore all afore him, hectoring after this manner.

Several of the Aldermen being discontented with these actions of his, complained, but all to no purpose; for which complaint of theirs, by this Knights means, and by the new stamp which he had raised to assist him, these Aldermen whose names follow were expulsed, and razed out of the roul of Aldermen; Alderman *Richard Tigh*, *Daniel Hutchinson*, *Lewis Desminieres*, *Enoch Reader*, *Mark Quin*, *Joshua Allen*, and *Francis Bruster*, the two last Aldermen being since Knighted.

His first
pranks after
he became
Recorder.

In lieu of these then expulsed Aldermen for to make up a Table of his own gang and creatures, by reason they voted to his will and pleasure, this Gentleman preferred *William Grefingham*, *Nathanael Philpot*, and one *Brookes*, who has been since one of the Informers of the late Popish Plot; *Peter Ward*, who hath been since Lord Mayor of *Dublin*; and

This Recorder
new Aldermen.

O

others

others were offered at the same time to be made Aldermen also, but refused. The Government of this City continuing under this tuition of their new Recorder and change of Aldermen, until the Government of this Nation was changed, to make way for the Right Honourable *Arthur Earl of Essex*.

The Earl of *Essex* and the Privy-Council their verdict in this matter; the seven Aldermen restored, and the three degraded.

This Honourable Peer was scarce settled in the Lieutenancy when the grievances of these mutations (which we have already mentioned) came before his Lordship and this Honourable Board, shewing before them the former passages and enormities committed by this Knight, and his Adherents: These Grievances took up ten or eleven hours debate upon hearing the same. Then after some days considerations between this Noble Peer and the Privy Council, they appointed a day for the Lord Mayor, Sheriffs and Aldermen to hear their Judgment and Opinion: At which time it was ordered Sir *Ellis* to be expelled, and Sir *William* to be restored; the seven aforesaid Alder-

men to take their places as formerly, and the other three new ones to be degraded. Upon this Order the Knight being thus deprived of his prey, fled to seek it elsewhere, being too well known in this City for to tarry longer, and so departed hence into *England*.

Whereas you have read already how it was the Jesuits, and other the Emissaries of *Rome*, who contrived the cutting off the two Pillars of our Church and State, the better for their evil purposes to contrive a way for to murder our late Gracious Sovereign and Godly Martyr *Charles* the First. And also whereas you have had a relation of the Papal Conspiracies, and of the correspondence between the Papists of *Ireland*, and of *France*, for the invading of *Ireland*; so likewise we humbly lay before you the Papal contrivances of their Brethren and Popish Fathers in *England* at the same time working against his Sacred Majesty, and the welfare of the Church and State of *England*, as shall here appear by a copy of a Letter

ter written from a Jesuit to his Correspondent at *Bruxels*, as follows.

A Copy of a Letter from a Jesuit.

L Et not the damp of astonishment seize upon your ardent and zealous Soul in apprehending the sudden and unexpected calling of a Parliament : We have not opposed, but rather furthered it ; so that we hope as much in this Parliament, as ever we feared any in Queen *Elizabeths* days.

You must know the Council is engaged to assist the King by way of Prerogative, in case the Parliamentary way should fail. You shall see this Parliament will resemble the *Pelican*, which takes a pleasure to dig out with her beak her own bowels.

The Election of Knights and Burgeses have been in such confusion of apparent Faction, as that which we were wont to procure heretofore with much art and industry, (when the *Spanish* Match was in Treaty) now breaks out naturally as a Botch or Boil,

Boil, and spits and spues out its own rankor and venom.

You remember how that famous and immortal Statesman the Count of *Gondomar* fed King *James* his fancy, and rocked him asleep with the soft sweet sound of Peace, to keep up the *Spanish* Treaty. Likewise we were much bound to some Statesmen of our own Countrey, for gaining time by procuring those most advantagious cessations of Arms in the *Palatinate*, and advancing the Honour and Integrity of the *Spanish* Nation, and vilifying the *Hollanders*; remonstrating to King *James*, that that State was most ungrateful both to his Predecessor Queen *Elizabeth*, and his Sacred Majesty; that the States were more obnoxious than the *Turk*, and perpetually injured his Majesties loving Subjects in the *East-Indies*, and likewise they have usurped from his Majesty the Regality and unvaluable profit of the *Narrow Seas* in fishing upon the *English* Coast, &c.

This great Statesman had but one principal means to further their great

and good designs, which was to set on King *James*, that none but the *Puritan Faction*, which plotted nothing but *Anarchy*, and his confusion, were averſe to this moſt happy Union. We ſteered on the ſame courſe, and have made great uſe of this *Anarchical Election*, and have prejudicated and anticipated the Great one, that none but the Kings Enemies, and his, are choſen of this Parliament, &c.

We have now many ſtrings to our Bow, and have ſtrongly fortified our Faction, and have added two Bulwarks more: For when King *James* lived (you know) he was very violent againſt *Arminianism*, and interrupted (with his peſtilent Wit, and deep Learning) our ſtrong deſigns in *Holland*, and was a great friend to that old Rebel and Heretick the Prince of *Orange*.

Now we have planted that Sovereign Drug *Arminianism*, which we hope will purge the *Proteſtants* from their Hereſie; and it flouriſheth, and bears fruit in due ſeaſon.

The materials which build up our Bul-

Bulwark, are the Projectors and Beggars of all Ranks and Qualities: Howsoever, both these Factions co-operate to destroy the Parliament, and to introduce a new species and form of Government, which is *Oligarchy*.

Those serve as direct *Mediums* and *Instruments* to our end, which is the universal Catholick *Monarchy*. Our foundation must be Mutation, and Mutation will cause a Relaxation, which will serve as so many violent Diseases, as the *Stone, Gout, &c.* to the speedy distraction of our perpetual and insufferable anguish of body, which is worse than death it self.

We proceed now by Councel and mature deliberation, how and when to work upon the Dukes jealousy and revenge; and in this we give the Honour to those which merit it, which are the *Church Catholicks*.

There is another matter of consequence which we take much into our consideration and tender care, which is to stave off *Puritans*, that they hang not in the Dukes ears, they are impudent subtil people.

And it is to be feared lest they should negotiate a Reconciliation between the Duke and the Parliament at *Oxford* and *Westminster* ; but now we assure our selves we have so handled the matter, that both Duke and Parliament are irreconcilable.

For the better prevention of the *Puritans*, the *Arminians* have already lock'd up the Dukes ears ; and we have those of our own Religion, which stand continually at the Dukes Chamber to see who goes in and out : We cannot be too circumspect and careful in this regard. I cannot choose but laugh to see how some of our own Coat have accoutred themselves, you would scarce know them if you saw them : And 'tis admirable, how in speech and gesture they act the *Puritans*. The *Cambridge* Scholars, to their woful experience, shall see we can act the *Puritans* a little better than they have done the Jesuits : They have abused our Sacred Patron, Saint *Ignatius*, in jest ; but we will make them smart for it in earnest. I hope you will excuse my merry digression ; for I confess

fess unto you, I am at this time transported with joy to see how happily all instruments and means, as well great as less, co-operate unto our purposes. But to return unto the main Fabrick; our Foundation is *Arminianism*, the *Arminians* and *Projectors*, as it appears in the premisses, affect mutation. This we second, and enforce by probable arguments. In the first place we take into consideration the Kings Honour, and present necessity; and we shew how the King may free himself of his Ward, as *Lewis* the Eleventh did. And for his great splendor and lustre, he may raise a vast Revenue, and not be beholden to his Subjects, which is by way of imposition of Excise: Then our Church Catholicks proceed to shew the means how to settle this Excise, which must be by a Mercenary Army of Horse and Foot. For the Horse, we have made that sure, they shall be *Forreigners*, and *Germans*, who will eat up the Kings Revenues, and spoil the Countrey wheresoever they come, though they should be well paid; what
 havock

havock will they make then, when they get no pay, or are not duly paid? They will do more mischief than we hope the Army will do.

We are provident and careful that this Mercenary Army of two thousand Horse, and twenty thousand Foot, shall be taken on, and in pay, before the Excise be settled. In forming the Excise, the Countrey is most likely to rise: If the Mercenary Army subjugate the Countrey, then the Souldiers and Projectors shall be paid out of the confiscations; if the Countrey be too hard for the Souldiers, then they must consequently mutiny, which is equally advantageous unto us. Our superlative design is, to work the Protestants as well as the Catholics to welcome in a Conqueror, and that is by this means: We hope instantly to dissolve Trade, and hinder the building of Shipping, in devising probable designs, and putting on the State upon Expeditions, as that of *Cadix* was, in taking away the Merchants Ships, so that they may not easily catch, and light upon the *West-India* Fleet, &c. This

This Account was sent unto the Lord Deputy *Falkland* from some Members of his Majesties Council of *England*, viz. from *Suffolk*, *Salisbury*, *Morton*, and the Bishop of *Durham*; together with this Epistle following.

My Lord,

K Nowing that his Sacred Majesty and his Privy-Council assembled for the calling of this Parliament, have formerly given you the reasons and urgent necessities for the same, we omit it; but by this late discovery here inclosed, we are jealous that most of the Members herein chosen be of a factious crew, and so you will find
by

by the Copy of the discovery at
 Clarken-well, there being taken
 amongst an Assembly of Recusants
 divers Jesuits, amongst whom se-
 veral treasonable Papers were
 found, this being one amongst the
 rest; in which you may perceive
 the Papists great spleen to his
 Grace the Duke, also the treasona-
 ble Conspiracies against his Majesty
 Foreign and Domestick; notwith-
 standing the discovery hereof, for
 divers reasons we have not set this
 enclosed to publick view, his Grace
 and some others having acquainted
 his Majesty that they will under-
 take to find out the bottom of this
 mystery, and thereby politicly have
 advised his Majesty to permit the
 sitting of this Parliament, from
 the seventeenth of this instant, the
 better to find out their inclinations,
 and

and how they be affected according to this discovery.

We are sensible now Ireland was in some danger of an Invasion by the French Papists, and that the Papists of Ireland and they have correspondence together. The Jesuits be not only a subtil Society, but also an audacious sort of people fearing no punishment, no, not the Halter it self; so that we are at a nonplus how to devise a means to banish these Wasps from His Majesties Dominions; his Grace the Duke propounded in Council the other day, no punishment fitter for the driving out of these sorts of Cattel, than gelding them, and gave very good reasons for it; one of them was shame ever after to shew their faces; the other was, being guelded, they could

not

The D.B. his
advice how
to banish Fri-
ars and Jesu-
its out of
these Domi-
nions.

not execute their Priestly Function according to the Ecclesiastick laws, wanting their members. Your Clergie of Ireland in opposing the Popish offertures made unto his Majesty, (which your Lordship unto us have signified) have not only through Gods Blessing protected that Dominion, but also saved His Majesty and this Nation from future Broils. Thus concluding, We bid your Lordship heartily farewell :

The Bishops
and Clergy
of Ireland
commended
for not tolerating of Popery.

Your Lordships Humble
Servants,

White-Hall,

March 2.

1627.

Suffolk,
Salisbury,
Morton,
Durham

The

The better to confirm the Letter directed to the Rector aforesaid, this Letter is also entred and Printed amongst Mr. *John Rushworth's Historical Collections*, pag. 474. Nothing excepting (to be discerned in our Copy) saving in the conclusion of the Letter, these words, *Joyn Prayers with us, imploring the Blessed Virgin, and all the Host of Angels and holy Martyrs to intercede for us.* Thus hoping to see Count *Tylley* and Marquess *Spynola* here about *July* come a twelve-month, I rest: In the mean time we pray for an happy success in *Germany*, and the *Low-Countries*.

Your Loving Friend, &c.

This conclusion is wanting in Rushworth's Collections in the Letter to the Rector aforesaid.

When the Original of this Jesuitical Lord was seized on amongst other Papers, it was supposed to have been written by one *Winter* a Jesuit, and
Nephew

Nephew to the same *Winter*, who was executed for the Gunpowder-Treason in King *James* his days, now about 77 years since.

This Parliament sat upon the day appointed, being upon the 17th. of *March* 1627. Sir *John Finch* the Queens Attorney then being chosen Speaker of the House of Commons; at which Assembly his late Gracious Majesty saluted both the Lords and other Members thus :

My Lords and Gentlemen,

The Kings
Speech.

THese times are for *Action*, for *Action*, I say, not for words, therefore I shall use but a few; and (as Kings are said to be exemplary to their Subjects, so) I would wish you would imitate me in this, and use as few, falling upon speedy consultation. No man is, I conceive, such a stranger to the common necessity, as to expostulate the cause of this meeting, and not to think supply to be the end of it; and as this necessity is the product and consequent of your advice, so the true Religion, the Laws and Liberties

erties of this State, and just Defence of our Friends and Allies, being so considerably concerned, will be, I hope, arguments enough to perswade to supply; for if it be, as most true it is, both my duty and yours to preserve this Church and Common-wealth, this exigent time certainly requires it.

In this time of common danger, I have taken the most ancient, speedy, and best way for supply, by calling you together. If (which God forbid) in not contributing what may answer the quality of my occasions, you do not your duties, it shall suffice I have done mine; in the conscience whereof I shall rest content, and take some other course, for which God hath empowered me, to save that which the folly of particular men might hazard to lose.

Take not this as a menace, (for I scorn to threaten my inferiors) but as an admonition from him who is tied, both by nature and duty, to provide for your preservations; and I hope, though I thus speak, your demeanors will be such as shall oblige me in
 P thank.

thankfulness to meet you oftner; than which, nothing shall be more pleasing to me.

Remembring the distractions of our last meeting, you may suppose I have no confidence of good success at this time; but be assured I shall freely forget and forgive what is past, hoping you will follow that sacred advice lately inculcated, *To maintain the Unity of the Spirit in the Bond of Peace.*

This Speech of his Gracious Majesty to the moderate Members was acceptable; to the Factious or Puritanical sort, an amasement; and to the Papal sort so affected, a terror, or guilt of conscience, making them look askint upon themselves; and were it not for shame, they would have run on their old course with violence, which the Jesuits had plotted, as the Letter taken at *Clarken-well* aforesaid specifieth; yet to smother their private future intentions, they concorded with the moderate sort to grant his Majesty some Subsidies.

The Court of *Rome* by their Emis-
saries

faries sprinkled here, having intelligence of the seizure of these Papers, (to slip their necks out of the Halter) consulted with those whom they had made sure, as appeareth by the Letter, in these words; *We have not opposed it* (meaning the calling of this Parliament) *but rather furthered it; so that we hope as much in this Parliament, as ever we feared any in Queen Elizabeths days.* Then smelling how the Duke had discovered their *Romish* Policies, they began the better to gloss their intentions, to lay before the House several grievances touching Religion, aspersing at that time Neale the then Bishop of *Winchester*, and *Laud* then Bishop of *Bath and Wells*, to be the two Supporters of *Arminianism*; whereas the Letter sheweth it was their own act and contrivance. Also in this Grievance they lay all their mischief by them devised upon the Duke of *Buckingham*, saying he was the cause of these vexations. Therefore for the better satisfaction of the Reader, we shall lay before you the heads of these Grievances

How the Jesuits laid their contrivance on the Church of England.

Vide pag. 113, & 114.

then presented in Parliament, as *William Sanderson* in his History of the Reign of King *Charles* the First sets them down.

The Grievances being thus.

1. **T**He danger, and innovation, and alteration in Religion. This occasioned by, 1st, The great esteem and favours many Professors of the *Romish* Religion receive at Court. 2^{dly}, Their publick resort to *Mass* at *Denmark House*, contrary to his Majesties answer to the Parliaments Petition at *Oxford*. 3^{dly}, The Letter for stay of proceedings against them. Lastly, the daily growth of the *Arminian* Faction favoured and protected by *Nele* Bishop of *Winchester*, and *Laud* Bishop of *Bath* and *Wells*, whilest the Orthodox parts are silenced or discountenanc'd.

2. The danger of Innovation, and alteration in Government occasioned by the billeting of Souldiers, by the Commission for procuring one thousand *German* Horse and Riders, as for the

the defence of the Kingdom, by a standing Commission granted to the Duke to be General at Land in times of Peace.

3. Disasters of our designs, as the expedition to the Isle of *Rhe*, and that lately to *Rochel*, wherein the *English* have purchased their dishonour with the wast of a million of treasure.

4. The want of Ammunition, occasioned by the late selling away of thirty six last of Powder.

5. The decay of Trade by the loss of three hundred Ships taken by the *Dunkyrkers* and Pyrates within these three last years.

6. The not guarding the *Narrow-Seas*, whereby his Majesty hath almost lost his Regality.

Of all which evils and dangers, the principal cause is the Duke of *Buckingham* his excessive power, and abuse of that power. And therefore they humbly submit it to his Majesties wisdom, whether it can be safe for himself, or his Kingdom, that so great power both by Sea and Land, as rests in him, should be trusted in the hands

How the Jesuits contrived the Duke of Buckingham's death.

of any one Subject whatsoever.

These Jesuitical contrivances not being able to dissuade the late King from his tender affections unto the Duke, but rather encouraged his Grace more, which the Jesuits perceiving, they contrived his death; whereupon the 23^d. of *August* following he was stabb'd by one *John Felton*, who in his examination being asked why he kill'd the Duke, he replied, *I shall be brief, I killed him for the cause of God and my Countrey*. Yet that the Reader may the better compare the Letter directed to the Father Rector at *Bruxels*, and also the heads of the grievances before mentioned, with the Confession of *John Felton*, we here lay before him, as the same Author sets it at large; in these words.

Feltons Confession. See Sanders, pag. 122, 123.

And after some discourse, Sir (said he) I shall be brief, I killed him for the cause of God and my Country. Nay, said the other, there may be hope of his life, the Chirurgeon said so. It is impossible, (he replied) I had the force of forty men, assisted by him that guided my hand. And being interrogated to
seve-

several questions, he made these answers: That he was named *John Felton*, heretofore Lieutenant to a Foot-Company under Sir *James Ramsey*. That he had endeavoured for a Commission to be Captain in this Expedition, and failed therein, but without any regret upon the Duke, (from whom he had found respect) nor for any private interest whatsoever; that the late Remonstrance of Parliament published the Duke so odious, that he appeared to him deserving death, which no Justice durst execute. That it was not many days since he resolved to kill him; but finding the Duke so closely attended, that it should be his business to pass a Voluntier, and do it in this Voyage. Somewhat he said of a Sermon at *St. Faiths Church* under *Pauls*, where the Preacher spake in justification of every man in a good cause to be Judge and Executioner of Sin, which he interpreted to be him. That passing out at the *Postern-Gate* upon *Tower-Hill*, he espied that fatal Knife in a Cutlers Glass-case, which he bought for sixteen pence. It was

the point end of a tuff Blade stuck into a cross Haft; the whole length, handle and all, not twelve inches, fastned to his right pocket; and from that time he resolved therewith to stab him. That some days after he followed the Train to *Portsmouth*, and coming by a Cross erected in the High-way, he sharpned the point thereof upon the Stone, believing it more proper in Justice to advantage his design, than for the Idolatrous intent it was first erected. That he found continual trouble and disquiet in mind until he should perform this Fact, and came to Town but that morning. That no Soul living was accessary with him by any ways or means of the Dukes execution. That he was assured his Fact was justified, and he the Redeemer of the peoples sufferings, under the power of the Dukes Usurpations, &c. And his Paper tackt in the Crown of his Hat, seemed to satisfie his Conscience that he was thereof well pleased.

This unhappy Murther caused great distractions, especially in State-affairs;
so

so that the House of Parliament and his Majesty differed very much in settling the Customs and other matters, which in conclusion was the chief Instrument or cause of this Parliaments dissolution.

Anno 1652. There chanced to come unto Collonel *Richard Lawrence*, then Governour of *Waterford* under *Oliver Cromwell*, one *Nugent*, who seemed to be a fair conditioned man, and so was hired by the Collonel to work in his Garden; but knowing the Collonels temper and Principles in Religion, he strove to please him all he could, not missing Prayers in the Family or Meetings when-ever appointed. Thus he continued with the Collonel for several years: At last it chanced that Justice *John Cook*, who was executed for the late Kings Murder, took a great liking to this *Nugent*, and begged of the Collonel for to let him go over with him into *England*, which the Collonel easily granted to oblige Justice *Cooke*. *Nugent* staying for a while with Justice *Cooke*, returned into *Ireland*, and came to his old Master

Master Collonel *Lawrence*, where he remained for a while, and upon the Kings happy Restauration this *Nugent* became the Popish Confessor and Priest at *Leislepp* some 6 or 7 miles distant from *Dublin*, and hath seen the Collonel several times since, and laughs at him to this day when he sees him, considering how he had plaid the Disssembler with him, as if he had been one of the Collonels Fraternity, which is of the *Anabaptists*. Thus it is evident how Dissenters have been mightily gull'd since the years 1640, and 1641. especially by the Church of *Rome*, purposely to make Separation in the Church of *England*. This the Collonel himself cannot deny; for he told the Author this Story on the 28th. day of *March* 1682. besides to others yet living in the City of *Dublin*, who can testifie this Narrative for a truth.

Hitherto we have shewed how the Papists have acted under the disguised habits of Presbyterians and Independants, with a design to ruine the Church

Church of *England* : It will not be now unseasonable to shew further how they have assembled themselves among the Quakers, and Preached in their Meeting-Houses, with a design of enlarging and continuing the divisions of Protestants : To which purpose I shall subjoin a passage out of a small Pamphlet published by Mr. *Prynne*, called *The Quakers unmasked*. Which runs thus :

The Information of *George Cowlishaw* of the City of *Bristol* aforesaid Ironmonger, taken the 22th. day of *January*, 1654.

WHO informeth on his Oath, that in the Month of September last, this Informant had some discourse in *Bristol* with one *Coppinger*, an Irish-man, formerly a Schoolfellow of his, that came purposely thither for his passage into *Ireland* ; who told this Informant, that he he had lived in *Rome*
and

and Italy eight or nine years, and had taken upon him the Order of a Friar of the Franciscan Company: And he told this Informant, that he had been at London lately for some months; and whilest he was there, he had been at all the Churches and Meetings publick and private that he could hear of, and that none came so near him as the Quakers: And being at a Meeting of the Quakers, he there met with two of his acquaintance in Rome, (the which two persons were of the same Franciscan Order and Company) that were now become chief Speakers amongst the Quakers, and he himself had spoke among the Quakers in London about thirty times, and was well approved of amongst them. And this Informant further saith, that the said Mr. Coppinger asked him what kinds of opinions in Religion there were in Bristol? And this Informant told him that there were several opinions and judgments: and not naming any opinions of the Quakers; the said Mr. Coppinger asked him whether there had been any Quakers in Bristol? And the Informant answered him, No. Whereupon

upon the said Mr. Coppinger told him the said Informant two or three times, that if he did love his Religion and his Soul, he should not hear them : Whereupon this Informant told him, that he thought none of them would come to Bristol : Who expressly replied, that if this Informant would give him five Pounds, he would make it five hundred Pounds, if some Quakers did not come to Bristol within three weeks or a month then following. And on the morrow following the said Coppinger departed this City for Ireland, his native place, and about eighteen days after there came to this City [Most likely his two fellow Franciscan Friars fore-mentioned, who have there done much hurt, and gained many disciples, some whereof disturbed two of the Ministers publickly in the Church, and assaulted and reviled one of them in the Streets very lately] two persons that bear the name of Quakers.

This is a true Copy of the original Information taken upon Oath at Bristol, as aforesaid, the 22th. of January last :

last: From whence the Reader and whole Nation may take notice, especially those in present Power, who should prevent such dangerous growing mischiefs with greatest care, not connive at them any longer.

See *Cromwells*
Speech in
the Painted
Chamber, Sept.
4. 1654, p. 16,
17.

1. That there are multitudes of *Romish Emissaries* and *Vermin* now residing and wandring up and down freely amongst us, to seduce and divide the people, by setting up new Sects, and Separate Congregations in all places, and broaching new Notions and Opinions of all sorts, or old *Heresies* or *Blasphemies*; not saying *Masses*, praying to Saints and Images, or crying up the *Popes Supremacy*, &c. as heretofore.

2. That they are the chief Speakers and Rulers in most Separate Congregations, and particularly amongst the *Quakers*, amongst whom the *Franciscan Friars* act their parts as well as the *Jesuits*.

3. That they have their several
Missions

Missions and Directions into all parts from their *Generals and Superiors*, of their respective Orders, residing commonly in *London*, (* where they have a Consistory and Council sitting, that * *Cromwell's* rules all the affairs of the things of Eng- Speech, p. 16, land,) besides fixed Officers in every 17. *Dioceſs*) and are all fore-acquainted both with the places and times of their several *Missions*; seeing *Coppinger* could ſo certainly predict the time of their *Mission*, and coming to *Bristol*, where they have done much harm, and assaulted and disturbed the *Ministers* both in publick and private.

4. That the *Popes* and these his *Emissaries* chief endeavors are to draw the people from our Churches, publick Congregations, Ordinances, Ministers, and Religion, and to divide and tumble us into as many *Sects* and *Separate Conventicles* as they have *Popish Orders*; and thereby into as many civil *Parties and Factions* as possibly they can, to ruine us thereby, *Matth. 12. 25, 27.*

See *Thomas Campanella de Monarchia Hispanica*, c. 25, 27.

5. That by this their new *Stratagem*

gem and Liberty, they have (under the disguises of being *Quakers*, *Seekers*, *Anabaptists*, *Independents*, *Ranters*, *Dippers*, *Anti-Trinitarians*, *Anti-Scripturists*, and the like) gained more Profelytes and Disciples, and done more harm in eight or nine years space to the Church and Realm of *England*, more prejudice, dishonour and scandal to our Religion and Ministers, than ever they did by saying *Mafs*, or Preaching, Printing, or any point of the grossest Popery in 80 years time heretofore. And if not speedily, diligently, restrained, repressed, will soon utterly overturne both our *Church*, *Religion*, *Ministry*, and *State* too in conclusion, having already brought them to sad confusions and distractions.

See *Regula*
Fratrum minorum
sub Francisco
Militantium. Ven.
1500.

Now that which gives great cause of suspicion, that these *Quakers* are either disguised *Franciscan Fryers*, or their seduced Disciples and Emissaries, is

1. Their rambling about from place to place by two and two together, to vent and spread their Errors; as the
Fran-

Franciscan Friars use by the † *Rules of* † See *Regula*
their Order are bound to do, and the *Fratrum mino-*
Queens Franciscans did here of late. *rum sub Fran-*
cisco Mili-

2. Their use of vile and coarse Ar-
 ray, and condemning not only all
 Pride and Luxury, but lawful decen-
 cy in Apparel in themselves and their
 Profelytes, in imitation of the * *Fran-* * See *Surius*
ciscans. & *Ribadeni-*
era, in vita &
Regula Fra-
trum Minorum
Sancti Fran-
cisci.
 1500.

3. Their perswading people to de-
 sert their lawful Callings and Employ-
 ments, to embrace a kind of idle,
 monkish, lasy life, and ramble about
 from place to place to vent their pre-
 tended Visions, Revelations, Prophe-
 cies, *Messages*, and *New Lights*; a
 practice usual with *Franciscan Friars*,
 and *St. Francis* their Founder.

4. Their rude and uncivil beha-
 viour in refusing to salute, or shew
 any reverential respect, honour, or
 humble deportment towards Magi-
 strates, or other persons of what qua-
 lity soever, either in words or gestures,
 (of which the rude *Cynical Franciscans*
 are most guilty of all other *Po-*
pish Orders) contrary to express Scrip-
 ture Precepts and Presidents. *Exod.*

Q

20. 12. *Deutr.* 5. 19. *Matth.* 15. 4.
Ephes. 6. 2, 5. *Rom.* 13. 1, 2, 7. *Hebr.*
 12. 9. 1 *Pet.* 2. 13, 14, 17, 18. (an ob-
 servable Text against them) *Tit.* 3. 1,
 2. 1 *Tim.* 6. v. 1, 2, 3. (a notable Text)
Ephes. 5. 33. *Gen.* 18. 2, 3. c. 19. 1, 2.
 c. 23. 7. c. 24. v. 31. c. 27. 19. c. 33.
 3, 4, 6, 7. c. 37. 9, 10. c. 41. 43. c. 42. 6.
 c. 43. 26, 28, 29. c. 48. 12. c. 49. 8.
Exod. 11. 8. *Ruth* 2. 10. 1 *Sam.* 20. 41.
 c. 24. 8. c. 25. v. 23, 24, 25, 41. c. 28.
 14. 2 *Sam.* 9. 8. c. 14. 22, 23. 1 *King.*
 1. 16, 23, 31, 47. c. 2. 19. 2 *King.* 2.
 15. c. 4. 26, 27, 37. 1 *Chron.* 21. 21.
Est. 3. 2. which compared with *Matth.*
 10. 12. c. 5. 4. *Mar.* 9. 15. *Lu.* 1. 40.
Acts 18. 22. c. 21. 7. c. 25. 13. 1 *Cor.*
 16. 21. 2 *Cor.* 13. 13. *Phil.* 4. 21, 22.
Col. 4. 10, 12, 15, 18. *Rom.* 16. 15, 7, 9.
 to 17. 2 *Thes.* 3. 17. may teach these
 rude *Quakers* and their Disciples far
 better manners and civility, both in
 their gestures, behaviours, and words,
 than now they exercise.

5. Their Doctrines, that the Saints
 are perfectly holy in this life, and do
 not sin, being able to stand perfect in
 their own power: That they are as
equally

equally holy, just, good and free from sin as Christ and God himself: maintained by

* Fox, Naylor affirmed of St. Francis, the Father of the Franciscans, and justified by them in their Writings:

as you may read in Surius & Ribadeniera in the Life of St. Francis, and the

blasphemous Book *Conformitatum Beati Francisci ad vitam Jesu Christi*, l. 3.

cum addition. Heir. Bucchii. Bon. 1590.

first writ by Bartholomæus de Pisa,

and approved by a General Chapter of the Franciscans held at Assise Aug.

2. 1389. and ratified by their Popes.

Antonini Chronicon. Tit. 24. c. 1, 2. Vin-

centius Belvacensis. Speculum Hist. lib.

3. c. 97. and Mornay his Mystery of In-

iquity. London. 1612. p. 347, 348.

It is the observation of many learn-

ed intelligent (a) Protestants, who have

pryed into the Opinions and Practi-

ces of all our late New Sects, That

in their Books, Writings, Speakings,

Preachments, (b) Practices, are inter-

larded, and mixed with some Jesuitical

and Popish Tenents, Opinions, Ceremonies

& Practices; by which we may as vi-

sibly discover a Jesuit, a Popish Priest or

* The perfect Pharisee.
p. 1, 2, 11, 14.

(a) And of G. Emmot a late reclaimed Quaker in his Northern Blast.

(b) Witness Extreme Unction, used by many Separate Congregations, and their recusancy to hear our Ministers, or come to our publick Ordinances, and the like.

Fryer in them, as we may a *Lion* by his paw. And nothing (in my judgment) more clearly detects the *Popish Fryers, Priests, and Jesuits*, to be the principal inventers, erectors of, Actors, Rulers, Speakers amongst our *Quakers*, and other New Sects; then their pretended, (c) extraordinary sudden extravagant Agonies, Trances, Quakings, Shaking, Raptures, Visions, Apparitions, Conflicts with Satan, Revelations, Illuminations, Instructions in new divine Mysteries and Seraphical Divinity, whereof they pretend they were wholly ignorant before, being illiterate persons; their intimate familiarity and immediate communion with God and Jesus Christ, in, and after their agonies and extasies; their extraordinary Callings Missions, Messages to such and such particular orders, sects, places, persons; their sudden speaking, understanding of several Languages which they pretend they never learned, but got by inspiration which are the very same in substance with those ridiculous lying Enthusiasms, Impostures, Cheats, Agonies, (d) Revelations,

(c) See G. Em-
mot his Nor-
thern Blast,
with Gilpin's
Book, both
relenting
Quakers.

(d) See Wierus
de Præstigiis
Dæmonum.
l. 1. c. 10. &
17. in Jo. Ger-
son de Proba-
tione Spiritu-
um.

tions, Visions, Raptures, Illuminations, Inspirations, Apparitions, &c. of Popish Saints, Fryers, Priests, Jesuits, Nuns, recorded in the lying Legends and Lives of their Romish canonized SAINTS, by Capgrave, Surius, Lippomanes, Ribadeniera, Mafeus, and other of their fraternity, especially in the Lives of St. Francis, Ignatius Loyola (the Founders of the Franciscans and Jesuits Orders, the principal Actors, Speakers amongst the Quakers, and other late Enthusiasts, if fully examined). and of St. Dominick, for Men: and of St. Katherine of Sienna, and St. (e) Bridget ^{(e) Imitated by some women Quakers,} *of Sweden, for Women. Out of this St. Bridget's Life and Revelations, printed in Folio at Nuremberg, Ann. 1524. most of our Male and Female Quakers extravagant new Revelations and Impostures are extracted, as those who will but compare them may at first discern. And though they conceal* ^{(f) See G. Emmot his Northern Blast p. 1. 13, 14. The perfect Pharisee, p. 9. 10, 11, 14, 29. 35, &c.} *their Jesuitisme and grossest points of Popery from their Disciples at first, baiting their hooks only with pleasing Novelties, shews of superlative Sanctity, and (f) invectives against our*
Mini-

Ministers, Ordinances, Church, Tithes, Government, and the like; that so they may more easily catch the silly people; yet they discover their Jesuitical Positions and Popish Doctrines, more openly by degrees; at last, (as Evangelical Perfection, Justification by our own inherent Righteousness and Holiness, &c. crying them up for new Gospel Light amongst the ignorant vulgar; and crying down our Protestant Ministers, Ordinances, Sacraments, the Articles of our Creed, Church Liturgies, Gods Ten Commandments, the Lords Prayer, our Churches, and sometimes the Letter of the old and new Testament as Popish and (g) Antichristian: as the Fryers and Jesuits did heretofore in their Books and Discourses in their very Language. And it is evident by some late instances that they are unlawful Ministers, be-cause they derived not their Ordination from the Church of Rome: now they turn the scales, and affirm them to be no lawful Ministers, but Antichristian and Popish upon this false pretext, That they derive their Ordination and Ministry from the Pope and Church of Rome.

(g) The Jesuits, Popish Priests and Fryars condemned our Ministers heretofore as unlawful Ministers, be-

nisterial. Yea that these (h) *Quakers* (h) See *John Gilpin's* and others Printed Relations concerning the *Quakers* in the North. use *enchanted Potions, Bracelets, Ribons, Sorcery* and *Witch-craft*, to intoxicate their *Novices* and draw them to their party; As *Simon Magus* bewitched the people of *Samaria* with his *Sorceries*, *Act. 6. 9, 11.* and other seducing false Teachers, bewitched the foolish *Galatians*, that they should not obey the truth, *Gal. 3. 1.* which *Enchantments, Sorceries, Charms, Fascinations* and *Exorcismes* are very frequent amongst *Popes*, and *Popish Priests, Monks, Fryers, Jesuits*, as you may read at large in *Joannes Wierus de Præstigiis Dæmonum & Incantationibus. Basilæ. 1568.* especially *l. 2. c. 7. l. 5. c. 2, 3, &c. Platina, Benno, Cardinalis, Baleus*, and others in the *Lives of Pope Silvester 2. Benedict 9. John 20 and 21.* and other *Popes*, who were all most infamous *Magicians, Sorcerers, and Inchanters*, by which black art they got the *Papacy*. And *Del Rio* his *Disquisitio Magie*, and *John Fee* his *Foot out of the Snare, London, 1624.* will prove the *Jesuits* and *Priests* in *England* are still accustomed to them, to win and seduce their
 Prose-

Profelytes. Whence we find this Scripture expression concerning *Romish Babylon* Rev. 18.23. *By thy SORGERIES were ALL THE NATIONS DECEIVED.*

F I N I S.

Books lately Printed.

A Judgment of the Comet, which
be came first generally visible to
us in *Dublin, Decemb. the 13th. 1680.*
By a person of Quality.

Interest of Ireland in its Trade and Manufacture, &c.

F O X E S

A N D

FIREBRANDS:

OR, A

S P E C I M E N

OF THE

DANGER and HARMONY of
POPERT and SEPARATION.

SHEWING,

Romes Grand Plot to obtain Toleration for her Religion, and to Re-establish Popery; by way of Petition, by fair Entreaties, by proposing of Marriages between Protestant and Romish Princes, by Separation, Rebellion, Schisms, Sects, by opposing Settlements, and Uniformity, and contriving the Death of King Charles the First, and the Evils that followed to introduce Popery, and to ruin the Protestant Religion.

Tantum Religio potuit suadere Malorum.

The Third and Last Part.

London, Printed for Awnsham Churchill, at the Black-Swan in Ave-Mary-Lane, near Amen-Corner, 1689.

E R R A T A.

PAge 4. l. 4. for *manfully* read *unmannerly* : p. 7. in the Marginal Note, for *perisbing* r. *persisting* : p. 32. l. 12. for *Fac. Secundi* r. *Fac. Primi* : p. 50. l. 6. for *Possessors* r. *Professors* : p. 52. l. 22. for *to* r. *of* : p. 57. l. 6. after *which* put *we* : p. 66. l. 20. dele *King* : p. 74. l. 5. for *of* r. *from* : p. 76. last l. dele *Queen* : p. 81. l. 21. for *the sole* r. *an* : p. 84. l. 9. put *in* of after *several* : p. 103. l. 15. for *Pursuants* r. *Pursevants* : p. 122. for *'tis* more certain then, r. *'tis* as certain as.

TO

The Reader.

TH E Perils and Dangers the Church of England lay under of late, Especially, the Government professing the Doctrine of the Church of Rome, and ~~the~~ esteeming all Christians Hereticks, not owning her and her Pope Infallible, caused me to gather these Collections, partly out of the Memoirs of Wise and Learned Men, Lay, and Ecclesiastical, and from other Authors for my particular Satisfaction: But again recollecting how useful they may prove to a peaceable Settlement

TO the READER.

of Church and State, and how they may do good to many seduced either by Popery or Separation, I do humbly lay it before you, as a Looking-Glass, wherein you may see the Danger of both, or as a warning to my Countrymen to Eschew Either, and to walk Christian-like in the band of Unity.

I also set it forth to be common, partly, to reclaim the most Haggard Papists if they will not wilfully shut their Eyes, and stop their Ears; and also to all Protestants in General, to shew the Necessity of true Christian and Brotherly Union: As this Piece may serve for the removing of Fars amongst Protestants, so likewise for the future stopping of the Mouths of Slandrous Jesuits and Mass Priests, that impute to us Protestants wicked Opinions and Practices, no way defended, are unable

To the READER.

to defend their own Doctrines and Evil Practices, which they publickly Profess and Commend, as to raise Rebellions for their Mother Rome's Temporal Ends, to destroy Monarchy, make Factions, sow the Seeds of Divisions and Troubles, all to make the Scriptures Odious, and those who Authorize the same.

Finally, I hope wise Christians may learn by these Collections of ours, neither to trust the Adversary, who maketh no Conscience of Lying or Slandering, nor to Condemn the Innocent, before they be Heard and Convicted.

Vouchsafe therefore (Christian Reader) to Read these Collections and Discourse with Attention, but Judge without Partiality, and then I doubt not, you will beware of Separations amongst Protestants, and abhor the

TO the READER.

impious Doctrines of Rome and her Jesuites.

Let us therefore Embrace that Religion that is Derived from the Apostles and Prophets, that is true Catholick (not Papal) and most Ancient, and beware of all Prophane Novelties, be they Sectical or Papal, and then as we walk by Faith in this Life, so shall we attain to the Vision of the Face of God in the Life to come, and also Reign with him Everlastingly through Christ, who is, Via, veritas, Vita.

Philirenes.

FOXES

F O X E S

A N D

FIREBRANDS, &c.

The Third Part.

After that the Almighty God had been pleased to caufe the Light of his Holy Word to be reſtored to this Realm, *Mary*, (afterwards Queen of *England* perſiſting in the Romiſh Faith) earneſtly beſought her Brother King *Edward* the Sixth, both by Letters and by the Mediation of *Charles* 5th, the Emperor, that ſhe might have the free Uſe of Maſs in her Family, alledging her * Conſcience, That her Houſe was her Flock, &c. King *Edward* by his Council

* Note, that from this word *Conſcience*, all others who would not come to the Reformed Prayers, preſented the ſame Liberty.

Council made Answer, That it was well liked, that she should have her House her Flock, but not exempt from the Laws and Orders Eſtabliſhed.

* Under the Pretence of admitting Maſſe to all Embaſſadors, the Q. Dowager, &c. all others flock to Maſſe, which is not for the Proteſtants Intereſt.

* Neither may there be a Flock of the King's Subjects, but ſuch as would hear and follow the Voice of the King their Shepherd; God diſallowing it, Reaſon and Law forbidding it, Policy abhorring it, and her Grace may not require it.

However, at the earneſt Intreaty made in the Emperor's Name, thus much was Granted; that for his and her ſake, it ſhould be ſuffered and winked at, if ſhe had private Maſſe uſed in her own Cloſet, for a ſeaſon, until ſhe might be better Informed, whereof was ſome hope, having only with her a few of her own Chamber; ſo that for all the reſt of her Houſhold, the Service of the Realm ſhould be uſed.

After this was granted in words, the Emperor's Ambaſſador deſired ſome Teſtimony of the Promise under the Great Seal, but this was denied, then he deſired to have it by a Letter, which

which was also denied, but not without shewing sound Reasons, that the Ambassador might be contented with those Reasons; and the Answer.

Upon this permissi of having private Mass granted to the Lady *Mary* and her Bed-Chamber; the *Romish* Chaplain took Liberty, and said Mass publickly abroad to others out of her Presence; which coming to the Privy Councils Knowledge, the Chaplain was Summoned before them, and Imprisoned: The Lady *Mary* earnestly mediated by word of Mouth, and by Letters to King *Edward*, and the Council for his Release. But they signified to her by Letter, dated (on Record) the 24th of *January* 1550. That though he had connived for a while, that she might be brought to the Truth by degrees through Brotherly Love, as others were by Duty, and in hopes of her Amendment; but seeing there was no hope, there ought to be no sufferance; they likewise alledged, That his charge was to have the same care over every Man's Estate, that every Man ought to have over his own:

And

Give *Rome* an Inch, and she takes an Ell.

A President against Papists as states now stand.

And that in her own House, as she would be loath openly to suffer one of her Servants being next her, most manfully to break her Orders, so must she think in his state, it would prejudice him to permit her Ladyship, being so great a Subject, not to keep his Laws; that her Neerness to him in Blood, her greatness in Estate, and the condition of the Time, made her Fault the Greater. The Example unnatural, that our Sister should do less for us, than our other Subjects, the Case Slanderous for so Great a Person to forsake our Majesty.

All this could not prevail with the Lady *Mary*, some of her Advisors still urging her to persist for Toleration of Mass, and the Releasement of her Chaplain. At last, in *August* following on the 24th Day of the same Month, King *Edward* sent Commissioners to signify to his Sister *Mary*, That he did resolutely determine it, Just, Necessary, and Expedient, that her Grace should not in any ways Use, or Maintain the Private Mass, or any other manner of Service, than such as
by

by the Law of the Realm, was established and allowed.

Here you may behold the Resolution of a Godly, Pious, and Wise young Prince, God (by this his not tollerating of Idolatry within his Dominions) sending unto this Nation another *Josiah* to restore his Word, that Men may behold that out of the Mouths of Babes and Sucklings he had ordained Strength. Also herein he testified his true Zeal towards the Worship of God alone, not permitting his Dear Sister (although his next Heir in Succession) to practice Popery, being contrary to Christ's Gospel, and the act of Reformation.

This Godly Reformation was laid aside (after the Death of King *Edward*) by Queen *Mary* his Sister, although she had promised to tolerate the same (before her Proclaiming) to the People of *Norfolk*: It being not sufficient for Protestants to exercise their Religion secretly, but to Martyr all those who would not renounce the Reformation, and fall down and worship *Baal*.

Note as Papists say, No Contract with Hereticks, less Contract with Papists.

*Witness how
the Prote-
stants now fly
from Ireland,
leaving all to
follow God.

Baal. * Hundreds choosing rather to
suffer, and abide the fiery Wrath of
Roman Tyranny, than to serve Anti-
christ.

A President
for Protestant
Successors in
England.

But to proceed further, our second
Deborah, Queen Elizabeth, who still
retained the Gospel in her Heart, as in
other things so in Religion, according
to her assumed Motto, *Semper eadem*,
never suffering the least innovation
thereof, and therefore she took great
care to re-establish, what her Brother
King *Edward* had reformed; for as soon
as she came to the Crown, several Pro-
testants (returning from *Geneva*, and
other places in *Germany*, who had
heard divers Forms of Prayers in seve-
ral of the Reformed Churches abroad)
began to frame divers Forms, being
transported with an Humour of No-
velties or Innovation; But this Wise
Queen repressed all these Projects
betimes, lest diversities of Religions
amongst her Subjects might Minister
continual fuel to Sedition and Sepa-
ration.

This

This her prudent Policy did not a little vex both Sectaries and Papists : as to the Reformed Churches abroad, she wrote, signifying, it was not with her Safety, Honour, and Credit to permit diversity of Opinions in a Kingdom, where none but she and her Council Governed, not owning either Imperial or Papal Powers, as several of the Princes and States there do, and are glad to compound with them : and thereby satisfied several of them.

In the Second year of her Reign, the Emperor and several of the Roman Catholick Princes wrote to her Majesty, making earnest Sute that those Romish Bishops and other of that Clergy, who were displaced for refusing the *Oath of Supremacy*, (which most of them had formerly taken in King *Henry* the Eighth's Reign, and Preached in their Sermons) might be mercifully dealt withal, there being as these Princes had written and numbered 9400 Ecclesiastical Preferments, and not above 189 displaced, whereof 14 were Bishops : and that Churches might be allowed to the Papists,

Queen Elizabeth's Reason why she would not permit diversity of Opinions in her Dominions.

A great Question to whom, or whether to Idolaters mercy ought to be shewn, they perishing in Idolatry.

in

in all the Cities and Chief Towns of the Realm.

Her Majesty in Answer to the Emperor and these Princes Desires, wrote after this manner, signifying, That although the Popish Bishops had insolently and openly opposed the Laws and the Peace of the Realm, and whereas they did still wilfully reject that Doctrine which many of them had publickly owned and declared in their Sermons during King *Henry the 8th*, and King *Edward the 6th* their Reigns, when they themselves were not Private Men, but Publick Magistrates: yet would she for so great Princes sake deal favourably with them, though not without some offence to her Subjects, because they had been so cruel to the poor Reformed Protestants in her Sisters Reign. But to grant them Churches wherein they might celebrate Mass, and have Congregations, she could not with the Safety of her Realm, and without wrong to her own Honour and Conscience, neither did she see * cause why she should Grant it, seeing *England* Embraced

* For want of seeing true Cause, has been the ruin of our Religion.

embraced not new or strange Doctrine, but the same which Christ commanded, and what the Primitive and Catholick Church had received, approved by the Ancient Fathers, as may be testified by their Writings: Therefore for her to allow Churches, which contradict the Truth and the Gospel, were to Repeal the Laws Established by Act of Parliament. Which for her to do, were but to sow Religion out of Religion, to distract good ones Minds, to cherish Factions, to disturb Religion, and the Common-wealth, and mingle Divine and Humane things: a thing Evil, indeed, but in Example worst of all, to her own good Subjects hurtful, and unto themselves, to whom it is granted, neither greatly commodious nor safe. *Therefore (saith she) We Determine out of Our Natural Clemency, and especially at Your Requests, We are willing to heal the private Insolency of a few, by much connivance, yet so as We might not encourage their obstinate minds by Our Indulgence.*

In this her Answer, the Reader may behold how Her Majesty thought it

B most

See the care of this Queen, as if she Prophetically foresaw her Successors designs to Repeal the Laws of Penal Laws and Test.

most requisite for Religion, to order the State; and how she suffered her self to be directed by the Law of God, and by the Duty of Conscience : Although in the Practice of many Estates it is otherwise, where the truth of Religion is perverted, and the sense of Scripture wrested (as it is yet in Popish Principalities) to maintain the unlawful use of such State-Practices, as (in the truth of holy Judgment) are most Damnable.

The Romish
Designs to
bring in Po-
pery by Eng-
land's Match-
ing into Po-
pish Princi-
palities.

In these days the People of *England* were for Queen *Elizabeth* to Marry, upon which the Emperor sent Count *Elpkeston*, to propose a Match between *Charles*, Arch-Duke of *Austria* his second Son, and Queen *Elizabeth* : The Earl of *Suffex* being at that time at the Imperial Court, these following Propositions were proposed.

That a Publick Church might be allowed, wherein Mass might be Celebrated to him and his ;

This was denyed the Emperor and his Son. Then it was proposed, That in some private place in the Court, he might peaceably hear Mass, as was permitted

(III)

permitted to Catholick Princes Ambassadors in their Houses; and that with these Conditions:

That no *Englishman* should be admitted thereunto; and neither he nor his Servants should speak against the Protestant Reformation revived in *England*, or favour those that did speak against it.

That if any Displeasure should arise, in respect of Religion, he should be present with the Queen at Divine Service, to be Celebrated after the Church of *England*.

Now note, *Charles Arch-Duke of Austria*, was at this time elevated, and conceived great hopes, that his House already allied by Marriages with great Princes, would be much more augmented, by the addition of the Alliance with the Crown of *England*; and that the Romish Religion should be tolerated for the present, and within a little space of time be again thereby established.

Our Wise Queen considering Religion, and how it ought to order State-Affairs, returned this Answer: *In case*

The Papal
hopes by this
Match to
avert Religi-
on.

We should Adhere, and Grant these Proposals; We should offend Our Conscience, and openly break the Publick Laws of Our Realm, not without great Peril, both of Our Dignity and Safety.

Still the Romish Princes persisted in offering of Marriages to the Queen; amongst other the Duke of *Anjou* treated: Wherein Toleration of the Romish Religion was much pressed and insisted on, both by the Queen his Mother, and by *Charles* the Ninth, his Brother, then King of *France*.

This Prudent Queen (though at this time it was suggested that the Romish Religion was not deeply rooted in the young Dukes Heart, as he was Educated under *Carnlette*, a Person not averse from the Protestant Religion, and that by degrees he might be brought to the Protestant Profession, which might advance much to the good, and enlarging of the Protestant Interest and Religion) answered as became Gods Vicegerent, in her own Dominions, in this manner:

Although

Although the outward Exercise of A Pattern for
 Christian Religion may haply be To- all Protestant
 lerated with different Rights and Ce- Monarchs, to
 remonies, amongst the Subjects of Truth above
 one and the same Kingdom; yet a all Earthly
 different, yea, a flat contrary Exer- Advantages.
 cise between Us, who are Queen, and
 whosoever shall be Our Husband,
 will not only seem Perilous, but also
 Absurd: Therefore, We pray you
 consider, with an equal ballance, on
 the one side Our Hazards, on the
 other your Graces Honour and Re-
 pute. By Tolerating your Religion,
 We break the Laws Establisht, and
 give offence to Our best Subjects, and
 an encouragement to Our worst, which
 certainly would overweigh your Gra-
 ces Honour. If your Grace will
 water more plentifully the Seeds of
 the Purer Religion, already Sown,
 and suffer more to be Sown, you shall
 soon see that it will be your chiefest
 Honour.

This Answer being considered on Rome would
 both sides, at length it came to this play at small
 Issue, That provided the Duke of Game rather
 Anjou would be present with Queen than stick out.

Elizabeth, at the Celebration of Divine Service; and not refuse to learn the Institution of the Protestant Religion, the Queen should assent, that neither the Duke nor his Family, should be constrained to use the Rights and Ceremonies of the Church of *England*, nor molested for other Divine Rights, not openly and manifestly repugnant to Gods Word, so as it were done in a certain private place, and no occasion given to the *English* to break the Laws Established.

See *Rome's*
Aversion to
the Word of
God and his
Church.

Foix (one of the Duke of *Anjou's* side) stuck at the Word, The Word of God; for whose satisfaction, Queen *Elizabeth* commanded instead of God's Word, to put in God's Church; which when he read, he liked it worse than before, and for it, would have had the Catholick Church to have been put in: But *Elizabeth* flatly and stoutly refused, to alter the Word *God's Church*; after which, these Amours (by degrees) waxed cold.

This firm and sound Resolution of Queen *Elizabeth*, grated the Hearts of *Roman* Princes, and the See of *Rome*.

At

At last a Cogging Letter comes from the Pope, to wit, from *Pius Quartus* (who was then lately come to the Papacy) directed thus :

To Our most Dear Daughter, in Christ,

Elizabeth Queen of England.

Anno 1560.

Most dear Daughter in Christ, Sa-
lutation and Apostolical Bene-
diction. God the searcher of all Hearts
knoweth, and you may perceive, by the
Advice which We have given you, to
behave your self towards Our Eldest Son,
Vincent Parpalia, whom you know well
how much We tender, and desire, ac-
cording to the Duty of Our Office of
Pastorship, to provide for your Salva-
tion and Honour, together with the
Establishment of your Reign, thereby
Exhorting and Admonishing your Great-
ness, (most dear Daughter) that in re-
jecting those lewd Counsellors, who love
themselves better than you, and aim at
their private ends. You Implore the
fear of God to your Counsel, and remem-
bring the time of your Visitation, you ob-
serve Our Fatherly Admonitions, and

Pius Quartus
his Letter to
Q. Elizabeth,
by his Nuncio
Vincent Parpa-
lia.

Wholsom Counsels, and We will promise you, on Our part, all the Assistance you can desire, not only for the comfort of your Soul, but for the Establishment and Confirmation of your Royal Dignities, according to the Authority, Place and Charge, committed to Us from God. And if (as we most frequently desire and hope) you return into the bosom of the Church, We will receive you with the like affectionate love, as the Father (of whom it is spoken in the Gospel) received his Son, when he returned to him; and Our Joy shall be far greater than the Joy of a Father for his Son only: But you, in drawing after you the whole People of England, shall heap with Joys, not only to your own particular Salvation, but to your whole Nation; Us, and the University of Our Brethren, whom you shall shortly (God willing) hear to be Assembled in an Oecumenick and General Council, for the Extirpation of Heresies, and the whole Church together. You shall also cause the Heavens to rejoyce; and by such a Memorable Act, purchase Renowned Glory to your Name, and a far more Glorious Crown than that wherewith

you

you are already Crowned. But of that, the said Vincent shall more amply Certifie you, and fully demonstrate Our fatherly affection towards you; whom We desire your Highness to receive Courteously and Graciously, hearing him attentively, and give such Credit to what he shall declare unto you, as you would unto your Self.

Given at *Rome*, at *St. Peters Palace*,
the 5th Day of *May* 1560, and of
our Papacy the First.

This Papal Epistle could not prevail, neither could *Vincent Parpalia's* other Offertures unto the Queen, to confirm out of his own Authority the *English* Liturgy, and to allow in *England* the Sacrament of the Lords Supper to be under both kinds (as at *Bohemia*) provided that Her Majesty would rank her Self and her Subjects with the Church of *Rome*, and own all from that See, and its Authority: But God gave her his Grace, which was above all these proffers, neither to tolerate Popery within her Dominions,

The proffers
proffered by
the Popes
Nuncio slight-
ed by *Q. Elizab.*

minions, nor to accept of these prof-
fers from the Hands of *Rome*; in
which Act, she verified the Motto,
Simper eadem.

Another Nun-
cio prohibited
to come into
England.

Notwithstanding these her firm Re-
solutions, and all her Denials to the
Romish Princes, and to this Nuncio,
yet *Rome* had Emissaries to try her, hop-
ping thereby to propagate that Faith;
amongst which Projects, this was one:
Pius Quartus deputed another Nuncio
into *England*, to wit, the Abbot of
Martmegues, with Letters full of assu-
rance of Love (as he pretended) but be-
cause of an Ancient Law, it is most
expresly forbidden the Popes Nuncio's
to come hither, before he had ob-
tained leave, and to take an Oath
before-hand, that when he should
come hither, he should not work
any thing by Subtilty, to the Pre-
judice of the King and Kingdom.
This Abbot stayed at *Flanders*, and
demanded leave to come hither,
whereupon the Council of State As-
sembling, judged it not safe to ad-
mit him into the Realm. This
Nuncio not being permitted to
come

come hither, he and the Bishop of *Wittenburge*, the *French Nuncio*, laboured with the *French King*, and with other *Romish Princes*, to write hither, that the *Queen* might send over Ambassadors to the Council of *Trent*, about matters of Religion; but at the Receipt of their Letters, she Answer'd,

We desire with all Our Heart an Oecumenick Council, but We shall not send any Ambassadors from hence, as this Council is of the Pope, with whom We have nothing to do, as We disown, and reject that Authority: Neither is that Council Lawful, it being the Emperor's Property to Assign a Council, and not the Popes, he having no more Authority than another Bishop.

This *Queen*, as she would not tolerate Popery, neither would she Countenance any thing that would seem Popish-like, to contradict the Reformation Establiſhed in her Brother King *Edward the Sixth's* Reign. For Example sake, I shall instance one passage, being a Memorial of

The *French King*, and other *Princes*, desire the *Q.* to send Ambassadors to the Council of *Trent*.

Queen Eliz. her Answer to the King in *France*, and the rest of the *Princes*.

a Wise and Grave Statesman in those days, and had been several times Lord Deputy of *Ireland*, Sir *Henry Sidney* by Name ; which Manuscript formerly remained with Sir *Robert Cotton*, a Learned Antiquary.

Anno 1567.
A Memoir of
Sir Hen. Sid-
ney's in Manu-
script, of his
fol. 194.

It is probable,
that some Je-
suit occasioned
the Cuts or
Sculptures,
lately brought
into our Com-
mon Prayer,
to make that
Book infam-
ous to Dis-
senters.

On *New years* day, being the Feast of our Saviour's Circumcision, Her Majesty came to *St. Paul's* to hear the Dean Preach, who thinking to please Her Majesty's fancy with a Novelty, by way of a *New-years* Gift, he having got a Service-book richly bound, in which were several Cuts or Pictures, placed before the Gospels and Epistles ; also before the Feast days of the Church, representing the Stories and Passages proper for those days, he caused this Book to be placed before Her Majesty on the Cushen, which when she saw it, she opened it, but shut it up after she had perused it, and was perceived to frown and to blush, several taking notice thereof. She call'd the Verger, and bid him bring the Old Book, wherein she was formerly wont to read. After Sermon, whereas

whereas she was wont to get immediately on Horseback, or into her Chariot, she went straight to the Vestry, and spoke thus to the Dean:

Q. Mr. Dean, how came it to pass a new Service Book was placed on my Cushen?

D. May it please Your Majesty, I caused it to be placed there.

Q. Wherefore did you so?

D. To present Your Majesty with a New-years Gift.

Q. You could never present me with a worse.

D. Why so, Madam?

Q. You know I have an Aversion to Idolatry, to Images, and Pictures of this kind.

D. Wherein is the Idolatry, may it please Your Majesty?

Q. In the Cuts resembling Angels, Saints: Nay, grosser Absurdities, resembling the Blessed Trinity.

D. I meant no harm, nor did I think it would offend Your Majesty when I intended it for a New-years Gift.

Q. You

Q. You must needs be Ignorant then : Have you forgot Our Proclamation against Images, Pictures, and Romish Reliques, in the Churches ? Was it not read in your Deanery ?

D. It was read, but be Your Majesty assured, I meant no harm when I caused the Cuts to be Bound with the Service Book.

Q. You must needs be very ignorant to do this after our Prohibition of them.

D. It being my Ignorance, Your Majesty may the better pardon me.

Q. I am sorry for it, yet glad to hear it was your Ignorance rather than your Opinion.

D. Be Your Majesty assured it was my Ignorance.

Q. If so, Mr. Dean, God grant you his Spirit, and more Wisdom for the future.

D. Amen, I pray God.

Q. I pray, Mr. Dean, how came you by these Pictures ? Who Engraved them ?

D. I know not who Engraved them, I bought them.

Q. From whom bought you them ?

D. From

D. From a German.

Q. It's well it was from a stranger, had it been any of Our Subjells, We should have Questioned the matter. Pray let no more of these mistakes, or of this kind, be committed within the Churches of Our Realm for the future.

D. There shall not.

All the Clergy in and about London, and the Wardens of each Parish (upon this contest) searched their Churches and Chappels, and caused all Paintings that seemed Romish affected, to be Washed out of the Walls, and placed several Texts of Scripture in lieu thereof.

The Emperor *Maximilian* the second, sent his Ambassador *Adam Smicorit*, to propose the Match again to Queen *Elizabeth*, upon very honourable conditions, between his second Brother *Charles*, proposing all things as formerly had been treated on; which Proposals caused a Faction at Court, between the Earl of *Suffex*, and the Earl of *Leicester*, who underhand opposed *Suffex* in this

Anno 1565.
Sir Henry Sidney's Memoire of a Match between Q. E. and the Emperors Brother, fol. 243.

this Match, and so hindred the same, saying, It was impossible for Romish Princes to keep their Contracts with any Prince or Nation of a contrary Religion, whilst those Princes own a Papal Jurisdiction: But this breach between them, Her Majesty took up, and reconciled them; and declared, That unless she was certain of a firm Contract, to the Proposals, she would neither Marry, nor venture the hazard of ruining her Brother's Reformation in Religion.

Thus the Queen was cautious and wary, not to tolerate Popery, nor to encourage it in the least.

A Memoire
of the Lord
Cecil's, Anno
1567.

Behold how
Rome breached
Separation,
when she
could not ob-
tain a Tolera-
tion.

In these days (saith the Lord *Cecil*, an Eminent States-man) men began to speak against the Reformed Prayers, Established first by King *Edward* the Sixth and his Parliament, and since by Her Majesty and her Parliament; upon which account, divers Papists disguisedly spoke as bitterly against the Reformed Prayers of the Church, as those then called Puritans did. For in the year 1567. a Dominican Friar, named *Faithful* *Commin*,

Commin, a Person generally reputed a Zealous Protestant, and much admired, and followed by the People, for his seeming Piety; and speaking against *Pius Quintus*, then Pope, was accused by *John*, Chaplain to the Archbishop of *Canterbury*, *Nicholas Draper*, and *Mary Dean*, who being sworn upon the holy Evangelists, before Her Majesty, and the Lords of the Council, deposed that the said *Faithful Commin* was no true Protestant, but a false Impostor, and a sower of Sedition, amongst Her Majesty's Loyal Subjects. Upon which, on *Monday* the 5th of *April*, the said *Faithful Commin* was brought before Her Majesty, and the Honourable Lords of the Privy Council, and there examined by His Grace *Matthew Parker*, Archbishop of *Canterbury*; all which Memoire of Examination, is already set down in *Foxes and Firebrands*, beginning pag. 13. which is here too long to be repeated.

C Likewise

A Narrative
out of the Re-
gistry of Ro-
chester.

Likewise in the year following, one *Thomas Heth*, Brother to *Nicholas Heth*, Bishop of *Rochester*, in the Reign of King *Henry* the Eighth, came to the Dean of *Rochester's*, and pretending to be a poor Minister, made Application to him, to present him to the Bishop, in order to some Preferment: The Dean thought it fit, to hear the said *Thomas Heth* Preach in the Cathedral Church, before he would Intrest himself in his behalf to the Bishop. Accordingly, he appointed him to Preach upon the 21st of *November*, where he took his Text, *Acts* the 12th, verse the 5th. *Peter* therefore was kept in Prison, but Prayers were made without ceasing of the Church unto God for him. But so it happen'd, that while he was Preaching, casually, by pulling out his Handkerchief, a Letter dropt into the bottom of the Pulpit, directed to him by the Name of *Thomas Finne*, from one *Samuel Malt*, a Notorious *English* Jesuite, then at *Madrid* in *Spain*: The Letter being found by *Richard Fisher*, then Sexton

Sexton of the Cathedral, he carried it immediately to the Dean, who upon perusal, went presently with it unto the Reverend Father in God, *Edmond Gest*, then Bishop of that See, who upon reading of it, instantly caused the said *Heth* to be Apprehended; and the next day, being *Monday*, the 22d, brought him to Examination: Which Examination may be also read at large, in the Book of Foxes and Firebrands, from page 31. the Narrative being a Copy taken formerly out of the Registry of the Episcopal See of *Rochester*.

By these two Impostors, you may see how *Rome* began to set her Emis-saries at work, seeing she could not obtain a Toleration for her Religion, nor perswade our Gracious Queen *Elizabeth*, of Happy Memory, to own the Bishop of *Rome's* Jurisdiction, or to accept of his Proposals; how they would dissuade her Protestant Subjects from hearing the Liturgy of our Church of *England*, which they themselves hated, and

C 2

thereby

From Rome
came Separations and Divisions between Protestants.

King James I.
followed
Q. Elizabeth
by not Tolerating Popery.

thereby sought to make it more odious to the *English* Protestants, they termed our Service *English* Mass; by which means, all good Christians may plainly behold, from whom, and from whence, came all our *Miseries*, our Divisions, and our Separations, amongst Protestants, which the Lord of his mercy remove, and grant us a loving and brotherly Union, that thereby *Rome*, nor her Emissaries, may ver prevail against our Protestant Church and State.

Rome could not obtain a Toleration for her Religion, during Queen *Elizabeth's* Reign, but when her Successor, King *James* the First, came to the Crown, she begins again, according to her Custom, to seek for to obtain it, if possibly it might be done, by friendship or otherwise; but this King being of the same opinion, followed Queen *Elizabeth's* practice and way herein, before he came to inherit the Crown of *England*, as may appear by the Histories of *Scotland*. For example:

In the year 1596, in the case of *Huntley, Angus, and Arrol*, Popish Lords, who though they would have betrayed the Kingdom to the *Spaniards*, yet the King being willing afterwards to have them return, (though guilt had made them fugitives) and being returned, the King writ thus :

My Lord, I am sure you do consider and remember, how often I have incurred displeasure and hazard for your Cause; therefore, to be short, resolve you either to satisfie the Church, betwixt that day that is appointed, without any more delay : Or else if your Conscience be so little, as it cannot permit you, make for another Land betwixt this and that day, where you may use freely your Conscience. Your Wife and Bearn shall in that case enjoy your Living, but for your self, look never to be a Scottishman again. Deceive not your self, to think by lingring of time, your Wife, and your Allies, shall ever get you better conditions. And think

King James's
Letter to
Huntley.

not that I will suffer any professing a contrary Religion, to dwell in this Land, &c.

After this testimony, that he would not tolerate Popery in Scotland, coming to the Crown of England, he declared to his Parliament, on the 9th of May, Anno 1603. after this sort:

King James's
Speech against
Popery, to his
Parliament,
Anno 1603.

That the Popish point of Doctrine, is that Arrogant and Ambitious Supremacy of their Head, the Pope, whereby he not only claims to be Spiritual Head of all Christians, but also to have an Imperial Civil Power over all Kings and Emperors, Dethroning and Decrowning Princes with his Foot, as pleaseth him; and Dispensing and Disposing of all Kingdoms and Empires at his Appetite. The other point which they observe in continual practice, is, The Assassins and Murders of Kings, thinking it no Sin, but rather a matter of Salvation, to do all actions of Rebellion and Hostility against their natural Sovereign Lord;

Lord ; if he be once accursed, his Subjects are discharged of their Fidelity, and his Kingdom given as a prey, by that three Crowned Monarch, or rather Monster, their Head.

All what this Wise King here declared, was verified in the Popish Conspiracy, which God miraculously prevented, even by their Gun-powder Plot, within two years after, seeing they could not obtain Toleration for their Popery.

Nay, further (upon a false rumour) King *James* in the second year of his Reign, being spread abroad, That His Majesty intended to grant a Toleration to Papists for their Religion : This King, *the First, his second Declaration against Popery, before his Judges and Nobility.* thereupon, commanded all the Judges, with several of the Nobility, the Lord Chancellor, Lord Treasurer, &c. to assemble in the Star-Chamber, to receive their Opinions of this point. All which time, the Lords severally declared, That the King was discountenanc'd with the said false rumour, and had made but

the day before a protestation unto them, that he never intended it, and that he would spend the last drop of his blood, before he would do it; and had prayed, That before any of his Issue should maintain any other Religion, than what he truly professed and maintained, that God would take them out of the World. This Sir George Crook testifies, in his Book of Reports, Part the second, *Anno Secundo Jacobi Secundi Regis, in Banco Regis.*

Anno 1623.

A Match proposed between Prince Charles and the Infanta of Spain.

After this Declaration, about Twenty One years space, Prince Charles (afterwards called *Charles the First*, King of *England, &c.*) being Marriagable, when a Match with *Spain* was propounded to King *James* his Father, *Anno 1623*, the *Spaniards* desired an Article for Toleration of the Popish Religion.

See Primate *Usher's Memoires.*

King *James*, upon these Proposals, comes to the Arch-bishop of *Canterbury*, and related the Proposals, and to consider thereon, and so to give his opinion: Some few days after, the

the Arch-bishop writ his Sentiments to the King ; in which Letter, he besought His Majesty after this manner :

First, *I beseech Your Majesty to take* A. B. of Canterbury's Letter to K. James. *into your Princely consideration, what your Act is, and what the consequence may be by your Acts ; you labour to set up the most Damnable and Heretical Doctrine of the Church of Rome, the Whore of Babylon.*

How hateful it will be to God, and grievous to the good Subjects, the Professors of the Gospel, that Your Majesty, who had often disputed, and had learnedly written against those, should now shew your self a Patron of those wicked Doctrines, which your Pen hath told the World, and your Conscience tells your self, are Superstitious, Idolatrous, and Detestable.

*Besides, this Toleration which you endeavour to set up, by your Proclamation, cannot be done without a Parliament, unless Your Majesty will let your Subjects see that you will take unto your self ability to throw down
the*

the Laws of the Land at your pleasure, &c.

A Petition by the Parliament touching Recusants. Rumours and Discourses fly abroad upon this *Spanish* Proposal for a Match with the *Infanta* of Spain ; some censuring this thing, others that thing. At last, not long after, King *James* being Petitioned unto by his Parliament, touching Recusants, returned this Answer, *April 23d, Anno 1624.*

King James's Answer.

What our Religion is our Books declare, our profession and our behaviour do shew, and we hope in God we shall never live to be thought otherwise; sure we be, we shall never deserve it. And for our part, we wish it may be written in Marble, and remain to Posterity as a mark upon us, when we shall swerve from our Religion; for he who doth dissemble with God, is not to be trusted by Man. My Lords, we protest before God, our Heart hath bled, when we heard of the increase of Popery; and God is our Judge, it hath been so great a grief unto us,
that

that it hath been like thorns in our eyes, and prickles in our sides; so far have we been, and ever shall be, from turning any other way. My Lords and Gentlemen, you shall all be our Confessors; if we know any way better than other to hinder the growth of Popery, we would take it. And he cannot be an honest Man, who knowing as we do, and being perswaded as we be, would do otherwise.

Notwithstanding this Answer, the Roman Catholicks prevailed more every day than other, and had their friends at Court, as far as fair words, perswasions, bribes, and promises of places could prevail. King James his Son must travel into Spain, to make his Amours unto the Infanta. Several were against this Match, and would fain have the King to seek some Protestant Prince's Daughter for him, or rather to have some of the Protestants affinity at home for him; these proposals were judged base, either Spain or France, they

they were the most potent Princes, and could give most Money, besides their Aid in time of War, &c. But in plain, all these Projects were to strengthen the Interest of the Church of Rome, as will appear hereafter.

The young Prince coming to the Spanish Court, preparations were in readiness for his reception, and in few days, this following Letter was sent from Pope Gregory XV. unto the Prince of Wales.

The Popes
Letter to K.
Charles I. then
Prince of
Wales, and a
Sutor to the
Infanta of
Spain.

Most Noble Prince, Salvation and Light of the Divine Grace: Forasmuch as Great Britain hath always been fruitful in Vertues, and in men of great Worth, having filled the one and the other World with the glory of her renown; she doth also very often draw the thoughts of the Holy Apostolical Chair, to the consideration of her praises. And indeed, the Church was but then in her Infancy, when the King of Kings did choose her for his Inheritance, and so affectionately, that we believe the Roman Eagles have hardly

ly outpassed the Banner of the Cross. Besides, that many of her Kings instructed in the knowledge of the true Salvation, have preferred the Cross before the Royal Scepter, and the Discipline of Religion before Covetousness, leaving Examples of Piety to other Nations, and to the Ages yet to come: So that having merited the Principalities, and first places of blessedness in Heaven, they have obtained on Earth, the Triumphant Ornaments of true Holiness: And although now the State of the English Church is altered, We see, nevertheless, the Court of Great Britain, adorned and furnished with Moral Vertues, which might serve to support the Charity that We bear unto her, and be an Ornament to the Name of Christianity, if withal she could have for her defence and protection, the Orthodox and Catholick truth. Therefore, by how much the more the Glory of your most Noble Father, and the apprehension of Our Royal Inclination, delights Us, with so much more Zeal; We desire that the Gates of the Kingdom of Heaven might be opened unto
you,

you, and that you might purchase to your self the love of the Universal Church. Moreover, it being certain that Gregory the Great, of most Blessed Memory, hath introduced to the English People, and taught their Kings the Law of the Gospel, and the respect of Apostolical Authority, We, as inferior to him in Holiness and Vertue, but equal in Name, and Degree of Dignity, it is very reasonable that We, following his blessed footsteps, should endeavour the Salvation of those Provinces, especially at this time, when your design (most Noble Prince) elevates Us to the hope of an extraordinary advantage. Therefore, as you have directed your Journey to Spain, towards the Catholick King, with desire to Ally your self to the House of Austria; We do much commend your design, and indeed, do testifie openly in this present business, that you are he that takes the principal care of Our Prelacy, for seeing that you desire to take in Marriage the Daughter of Spain: From thence We may easily conjecture, that the ancient Seeds of Christian

Christian Piety, which have so happily flourished in the Hearts of the Kings of Great Britain, may (God prospering them) revive again in your Soul. And indeed, it is not to be believed that the same man should love such an Alliance, that hates the Catholick Religion, and should take delight to oppress the Holy Chair. To that purpose, We have commanded to make continually most humble Prayers to the Father of Lights, that he would be pleased to put you as a fair flower of Christendom, and the only hope of Great Britain, in possession of that most Noble Heritage, that your Ancestors have purchased for you, to defend the Authority of the Sovereign High Priest, and to fight against the Monsters of Heresie. Remember the days of Old; enquire of your Fathers, and they will tell you the way that leads to Heaven, and what way the Temporal Princes have taken to attain to the everlasting Kingdom. Behold the Gates of Heaven opened, the most Holy Kings of England, who came from England to Rome, accompanied with Angels, did come to Honour and
do

do Homage to the Lord of Lords, and to the Prince of the Apostles in the Apostolical Chair; their actions and their examples, being as so many voices of God, speaking and exhorting you to follow the course of the Lives of those, to whose Empire you shall one day attain.

Is it possible, that you can suffer that the Hereticks should hold them for Impious, and condemn those that the Faith of the Church testifies to reign in the Heavens with Jesus Christ, and have Command and Authority over all Principalities and Empires of the Earth? Behold how they tender you the hand of this truly happy Inheritance, to conduct you safe and sound to the Court of the Catholick King, and who desire to bring you back again into the lap of the Roman Church; beseeching with unspeakable sighs and groans, the God of all Mercy for your Salvation, and do stretch out to you the Arms of the Apostolical Charity, to imbrace you with all Christian affection, you, that are her desired Son, in shewing you the happy hope of the Kingdom of Heaven.

And

And indeed, you cannot give a greater consolation to all the people of Christian Estates, than to put the Prince of the Apostles in possession of your most Noble Island, whose Authority hath been held so long in the Kingdom of Britain, for the defence of Kingdoms, and for a Divine Oracle, which will easily arrive; and that without difficulty, if you open your heart to the Lord that knocks; upon which depends all the happiness of that Kingdom.

It is of Our great Charity that We cherish the praises of the Royal Name; and that which makes Us desire that you and your Royal Father, might be stiled with the Names of Deliverers and Restorers, of the Ancient and Paternal Religion of Great Britain, which We hope for, trusting in the goodness of God, in whose hands are the Hearts of Kings, and who causeth the People of the Earth to receive healing; to whom We will always labour with all Our power; render you gracious and favourable. In the interim, take notice by these Letters of the care of Our Charity, which is none other than

D

to

to procure your happiness; and it will never grieve Us to have written them, if the reading of them, stir but the least spark of the Catholick Faith, in the heart of so great a Prince, whom We wish to be filled with long continuance of Joy, and flourishing in the Glory of all Vertues.

Given at Rome, in the Palace of St. Peter, the 20th of April, 1623. in the third year of Our Popedom.

This Letter being writ from the fore-named Pope Gregory XV. was delivered unto the Prince of Wales, by the Spanish Nuncio, who was then accompanied with the Italian Lords, that were then attending the Spanish Court.

Prince Charles having received this Letter, made this following answer, which was after Published.

K. C. the First,
then Prince of
Wales, his
Answer to the
Popes Letter.

Most Holy Father, I received the
dispatch from your Holiness with great
content,

content, and with that respect which the Piety and Care wherewith your Holiness writes, doth require. It was an unspeakable pleasure to me, to read the generous Exploits of the Kings my Predecessors, in whose memory, Posterity hath not given those Praises and Elogies of Honour, as were due to them. I do believe that your Holiness hath set their Examples before my eyes, (to the end that I might imitate them in all my actions; for in truth, they have often exposed their Estates and Lives for the Exaltation of the Holy Chair;) and the Courage with which they have assaulted the Enemies of the Cross of Jesus Christ, hath not been less than the care and thought which I have, to the end, that the peace and intelligence which hath hitherto been wanting in Christendom, might be bound with a true and strong Concord: For as the common Enemies of Peace, watch always to put hatred and dissention amongst Christian Princes, so I believe that the Glory of God requires that We should endeavour to unite them. And I do not esteem it a greater honour to

*be descended from so great Princes, than
 to imitate them in the Zeal of their
 Piety; in which it helps me very much
 to have known the mind and will of Our
 thrice honoured Lord and Father, and
 the holy intentions of His Catholick
 Majesty, to give a happy concurrence to
 so laudable a design: For it grieves
 him extreamly, to see the great Evils
 that grow from the division of Christian
 Princes, which the wisdom of your Ho-
 liness foresaw, when it judged the Mar-
 riage, which you pleased to design, be-
 tween the Infanta of Spain and my
 Self, to be necessary to procure so great
 a good; for 'tis very certain, that I
 shall never be so extreamly affectionate
 to any thing in the World, as to endea-
 vour alliance with a Prince that hath
 the same apprehension of the true Reli-
 gion with my self: Therefore, I intreat
 your Holiness to believe, that I have
 been always very far from encouraging
 Novelties, or to be a Partisan of any
 Faction against the Catholick Apostolick
 Roman Religion. But on the contrary,
 I have sought all occasions to take a-
 way the suspicion that might rest upon
 me,*

me, and that I will employ myself, for the time to come, to have but one Religion, and one Faith, seeing that We all believe in one Jesus Christ ; having resolved in my self, to spare nothing that I have in the World, and to suffer all manner of discommodities, even co the hazarding of my Estate and Life, for a thing so pleasing unto God. It rests only, that I thank your Holiness for the permission you have been pleased to afford me ; and I pray God to give you a blessed Health and his Glory, after so much pains which your Holiness takes in his Church.

Signed,

C. Stewart.

These Letters rejoyced all the hearts of the Romanists of *Italy*, *Spain*, and *France*, and were so praised, that most Princes got Copies of them, they both being recorded by *Andrew de Chesue*, Chronographer to the
D 3 French

French King, who afterwards put forth an History of *England, Scotland, and Ireland*; and Printed at *Paris, Cum Privilegio*. These Letters and Articles, of the proposed Match, between *England and Spain*, laid the Foundation of all the favours that have been ever since shewed unto *Roman Catholics*, *Popish Bishops*, *Priests*, *Friars*, and *Jesuites*, and do discover, how from this present year of our Lord 1622. the hearts of men were alienated from their Reformed Ancestors; Toleration being never admitted to *Romanists*, for Religion, until then. Also these Letters were Printed in *Italian, Dutch, French, and Spanish Languages*, and so translated in *English*, and publickly Printed Anno 1643. in *England*.

Popery not
Tolerated in
England since
the Reforma-
tion till now.

To testify more fully the verity of these Letters, and that they passed between the Pope and the then Prince of *Wales*, let us go no farther than to Mr. *James Howell*, who became an Attendant upon him, when he became King *Charles the First*, King of *England, &c.* and was well known

to

to be no friend to Parliaments, but was kept in Custody. This said *James Howell*, signifieth the same in his Vocal Forest, dedicated to that King, the Queen, and to Prince *Charles*, who became *Charles* the Second; the Book was Printed at *London*, Anno 1640. page 128. where he names the Pope by the Name of Holy Sir, and his Name *Charles*, by the Name of *Rocalino*; so in divers of the other pages, which plainly testifies who both wrote the Letter, and who answered the same.

But let us return to the matters touching this *Spanish Match*: It is very observable how King *James* the First, to make the better way for this Match with *Spain*, and likewise to express his favour and affection to those of the Romish Religion, sent this ensuing Letter to the Lord Keeper *Williams*, for the releasing of Imprisoned Recusants throughout *England*.

Do you Trusty

Papists relea-
sed out of Pri-
son.

*Trusty and Well-beloved, We Greet you well : Whereas We have given you a former Warrant and Direction, for the making several Writs, for the inlargement of such Recusants as are in Prison at this time, either for matters of Recusancy in general, or for denying the taking the Oath of Supremacy, according to the Statue, by removing them from the general Gaols of this Kingdom, to be Bailed before the Justice of Our Bench; finding by experience, that this course will be very troublesome to the poorer sort of Recusants, and very chargeable unto Us, who out of Our Princely Clemency, and by the Mediation of Foreign Princes, were desired to bear out the same. We will and require you, to make
and*

and issue forth two other Writs, in nature and substance answerable with the former, to be directed to Our Justices of Assizes, enabling and requiring them, and every of them, to enlarge such Recusants as they shall find in their severall Gaols, upon such Sureties and Recognizance, and other Conditions, as they were enlarged by the Judges of Our Bench : And this shall be your Warrant so to do.

Dated at Westminster,

July the 25th. 1622.

Hereupon, this Lord Keeper (tho' a Bishop) not only Issued out these Writs, but likewise writ this Letter to the Judges :

After

After my hearty commendations to you, His Majesty having resolved (out of deep reasons of State, and in expectation of like Correspondence from Foreign Princes, to Possessors of our Religion) to grant some Grace and Connivency to the Imprisoned Papists of this Kingdom, hath commanded me to pass some Writs under the Broad Seal for that purpose, requiring the Judges of every Circuit, to enlarge the said Prisoners, according to the Tenor and Effect of the same.

I am to give you to understand (for His Majesty) how His Majesty's Royal Pleasure is, that upon receipt of these Writs, you shall make no niceness nor difficulty, to extend this his Princely favour, to all such Papists as
you

you shall find Prisoners in the Gaol of your Circuits, for any Church Recusancy whatsoever, refusing the Oath of Supremacy, or dispersing Popish Books, or hearing saying of Mass; or any other Point of Recusancy, which doth touch or concern Religion only, and not matters of State, which shall appear unto you to be totally Civil and Political; And so I bid you heartily farewell.

*Westminster-College,
August 2. 1622.*

Your loving Friend

John Lincolne.

By Vertue of these Writs and Letters, all the Priests, Friars and Jesuits, were every where throughout the
Realme

Realm released ; and thereupon, they grew Audacious and so Insolent, that they Celebrated Mass openly in divers parts of the Kingdom.

It was very remarkable, how the Papists on the Fifth of *November 1622.* assembling at the *Black-Friars* in *London*, and there met in great numbers, where *Drury* a Jesuit Preached ; at which time, the weight of the People caused the floor of the Room to fall, and thereby, not only pressed several of them to death, but dashed out *Drury's* Brains, who Preached unto them, in hopes of the Match with *Spain*, and of Publick Toleration of their Religion to be granted unto them. This accident was the more taken notice of, that day being the Gun-Powder Plot day.

In the year following, *Anno 1623.* Count *Gundemore* (Ambassador to the King of *Spain*) went from hence with Propositions of Marriage, between Prince *Charles* (afterwards *Charles the First*) and the Infanta *Mary*, second Sister to the then King of *Spain*: But Archbishop *Abbot*, and several other
true

true Protestants, as Dr. *Hackwell*, were averse unto these Proposals, knowing thereby a Toleration for Popery would succeed.

Notwithstanding all these and * o-
 ther contrary advices, this Match *Dr. Hackwell and others, writ against this Popish Match, which divers Bishops approved of as Lawful.
 went on so far, that the general Ar-
 ticles of the Match, with the Popes
 Alterations, were solemnly Sealed
 and Sworn to by the Prince in *Spain*,
 and also by King *James*, in the Chap-
 pel of *White-Hall*, July 20. 1624.
 the Solemnity whereof you may read
 at large in the *French Mercury*, to-
 gether with the Articles; at the
 taking of this Oath in the Chappel,
 there arose these two difficulties:
 The first about this Title of the Pope,
 Most Holy, which King *James* re-
 fused to give to the Pope, in the
 Oath which he ought to pronounce
 in the Chappel; alledging the Re-
 pugnancy thereof to his Religion,
 and that this would be a reproach,
 and by consequence prejudicial to
 him for the future. But the *Spanish*
 Embassadours refused to pass it over,
 if his Majesty would not consent to
 give

give him the aforesaid Title; to which in the end he consented. The second difficulty was, that some reported to the Embassadours, that they should have such Prayers in the Kings Chappel, when they came to see the Articles Sealed and Sworn to by the King, such Singing of Psalms as were used in the Protestant Church and Kings Chappel; at which Prayers they could not be present, since they came thither to no other end but to assure, maintain, and warrant the Catholick Apostolical *Roman* Church. Whereupon the King commanded that nothing should be there Sung, but what was Sung when the Constable of *Castile* took his Oath there, to Swear the Peace between the two Crowns, which was an Hymn of Joy, in praise of Peace: And to out all scruple, the King caused the Register of his Chappel to carry the Hymn to the Ambassadors to peruse, and so all difficulties were removed: The King yielding to the Popish Ambassadours to gratifie the Pope in his Anti-Christian Title:

But,

But, they not yielding one hairs breadth to him, in honour or approbation of our Prayers, Psalms or Religion, which must give place to their Catholick pleasures.

The Articles Solemnly Sworn in the Forenoon, the King made an Extraordinary Feast to the Embassadours; which ended, the King and they went to the Councel-Chamber, where all the Lords of the Council Sealed and Subscribed the General Articles of the Marrige. Which done, the Embassadours came to the King, who took this Solemn Oath, and Swore these private Articles to them, in favour of Papists and Advancement of the *Romish* Religion: (Enough to amaze all Protestant Readers) which I have Faithfully Translated out of the *Latin* Copy, Printed in the *French* Mercury.

James, *by the Grace of God, King of* ^{King James I.}
Great Britain, &c. King, Defender of ^{his solemn}
the Faith, &c. to all whom these pre- ^{Oath to the}
sent writing shall come, Greeting. In- ^{Spanish Arti-}
asmuch as among many other things,
which are contained within the treaty
of

of Marriage, between Our most dear Son Charles Prince of Wales, and the most Renowned Lady Dona Maria, Sister of the most Renowned Prince, and Our Well-beloved Brother Philip the Fourth, King of Spain. It is agreed, that We by our Oath shall Approve and Ratifie the Articles under expressed to a word.

First, That Particular Laws made against Roman Catholicks, under which other Vassals of Our Realms are not comprehended, and to whose observation all generally are not obliged, and likewise general Laws, under which all are equally comprised, so as they are such which are repugnant to the Romish Religion, shall not at any time hereafter, by any means whatsoever, or case directly or indirectly, be commanded to be put in execution against the said Romish Catholicks: And We will cause that Our Council shall take the same Oath, as far as it pertains to them, and belongs to the Execution, which by the hands of them, or their Ministers, is to be Exercised.

Secondly,

Secondly, That no other Laws shall hereafter be made anew against the said Romish Catholicks, but that there shall be a perpetual Toleration of the Romish ^{Nota.} Catholick Religion within private Houses, throughout all Our Realms, where will have to be understood, as well of Our Kingdoms of Scotland and Ireland, as in England; which shall be granted to them, in manner and form, as is Capitulated, Decreed, and Granted in the Articles of the Treaty concerning the Marriage.

Thirdly, That neither by Us, nor by any other interposed Persons whatsoever, directly or indirectly, privately or pub- ^{Nota.} lically, will treat (or attempt) any thing with the most Renowned Lady Infanta Donna Maria, which shall be repugnant to the Catholick Romish Religion. Neither will We, by any means, perswade her, that she should ever renounce, or relinquish, the same in substance or form; or that she should do any thing repugnant, or contrary, to those things which are contained in the Treaty of Matrimony.

E

Fourthly,

Nota bene.

Fourthly, That We will interpose Our Authority, and do as much as in Us shall lye, that the Parliament shall approve, confirm and ratifie, all and singular Articles, in favour of the Romish Religion, capitulated between the most Renowned Kings, by reason of this Marriage; and that the said Parliament shall revoke and abrogate the particular Laws made against the Romish Catholicks; to whose observation also, the rest of Our Subjects and Vassals are not obliged; also the general Laws, under which all are equally comprehended, to wit, As to the Romish Catholicks, if so be they be such, as is aforesaid, which are repugnant to the Romish Catholick Religion: And that hereafter, We will not consent that the said Parliament, should ever at any time, make or write any other new Laws against Romish Catholicks.

We accounting all and singular the preceding Articles, ratified and acceptable, out of Our certain knowledge, as far as they concern Us, Our Heirs or Successors, approve, ratifie, applaud, and promise bona fide, and in the Word of a King, by these presents, inviolably, firmly,

ly, well and faithfully to keep, observe, and fulfil the same; and to cause them to be kept, observed, and fulfilled, without any exception or contradiction, and do confirm the same by Our Oath, upon the Holy Evangelists, notwithstanding any Opinions, Sentences, or Laws whatsoever to the contrary. In the presence of the most Illustrious Lords, Don John de Mendoza, Marquess of Inojosa, and Don Charles Coloma, Extraordinary Ambassadors of the Catholick King; of George Calvert, Knight, one of Our chief Secretaries; Edward Conway, Knight, another of Our chief Secretaries; of Francis Cottington, Baronet, of the Privy Council, to Our Son the Prince; of Francis de Corondelet, Apostolical (or the Popes) Prothonotary, and Arch-deacon of Cambray.

Dated at Our Palace at Westminster, the 20th day of July, Anno Domini, 1623. in the English Stile.

Jacobus Rex.

A compared and true Copy.

George Calvert, then chief Secretary, who turned soon after, and dyed a professed Papist.

The Vocal
Forest, *Mer-*
cure Francois,
Tom. 9. Anno
1624. p. 30:
&c.
Mercure Fran-
cois a' Paris a-
vec Privilege
Anno 1625. f.
480. Tom. 10.
and mention-
ed.
Tom. II p. 353.
&c. where the
whole Solem-
nity of this
Marriage is
described.

This *Spanish Match*, after it had been in a manner fully concluded on all hands, unexpectedly breaking off in a moment, to the exceeding dejection of the Papists throughout all *Eng-*
land; the Kings Marriage with the Lady *Mary of France* (of the same Ro-
mish Religion with the *Spanish Amira*) was soon after concluded; and that (as is more than probable by the
Queens Bishops, Priests, Capuchins, with other such *Roman Locusts*, who accompanied Her Majesty hither, the Entertainment of a Popes Nuncio from
Rome, and an Agent at *Rome*; and the subsequent Favours & Protections, which the Papists and Priests in *England*, have ever since obtained from the King, by her most prevalent Mediation, as is manifest by the premised Letters, War-
rants,) upon the self same Articles, in favour of the Papists, as were assented
to

to in the *Spanish* Nuptial Treaty : But that which puts it out of question, are the general and private Articles of agreement) long since published in some *French* Mercuries, Printed at *Paris* with Royal Priviledge, and passing from hand to hand, in private *English* Manuscripts, among the most intelligent men. Some of which Articles I shall here annex, as I find them in *English* Manuscripts, agreeing with the *French* Original.

First, *That the above-named the Lords Ambassadors, having promised, and do promise, for, and on the behalf of His Majesty of Great Britain, now reigning, that he shall take to Marriage, for his dear Consort and Wife, the Lady Henretta Maria, Daughter of France, and Sister to his aforesaid most Excellent Majesty, in Person, or otherwise by Proxy, so soon as conveniently the same may be done; and that also the aforesaid Lady, at the good pleasure and consent of his aforesaid Christian Majesty, and of the Queen her Mother, after his aforesaid Majesty hath obtain-*

* II. Falloit
Envoyer à
Rome Mercure
Francois, p. 479.

ed * a Dispensation from the Pope, doth promise to take for her dear Consort, and Husband, Charles the First, King of Great Britain; and according to the aforesaid reciprocal promise, he shall be affianced and contracted after the manner accustomed, in the Catholick and Romish Church.

Seventhly, It is agreed upon, that the said Lady, and all her followers, as also the Children, which shall be born to her Officers, shall have free exercise of the Catholick Apostolical, and Roman Religion; and to that end, the aforesaid Lady shall have a Chappel in each of the Kings Palaces, or Houses, or in any other place of His Majesty of Great Britain, where he shall chance to come and continue; and that the aforesaid Chappel shall be adorned and decked as it is fitting; and that the keeping thereof shall be committed to whom it shall please the said Lady to appoint; in which, the Preaching of Gods Word, and the Administration of the Sacraments, the Mass, and all other Offices, shall be freely and solemnly done, according

ing to the use of the Romish Church; yea, all Indulgences, and Jubilees, which the said Lady shall obtain or get from the Pope, may be done and executed there. There shall be also one Church-yard in the City of London, given and appointed to Inter and Bury such of her Ladiships followers, as shall chance to depart this Life, according to the manner and form of the Church of Rome; and that shall be modestly done. The which Church-yard shall be in such sort Inclosed, or Walled about, that no Person shall come therein to profane the same.

Eighthly, It is also agreed upon, that the said Lady shall have a Bishop for her great Almoner, who shall have all Jurisdiction and necessary Authority, for all matters of Causes concerning Religion, and who shall proceed against the Ecclesiastical Persons, which shall be under his charge, according to the Canons constituted and appointed.

Ninthly, And if it shall at any time happen, that any Secular Court shall

E 4. take

take any of the aforesaid Priests into their Power, by reason of any crime or offence against the State by him committed, or done, and do find him to be guilty thereof, yet shall the said Court send him back to the said Bishop, with the Informations which they find by him, because the said Priest is Priviledged from their Power; and the said Bishop, when he shall understand and know so much, shall degrade the said Priest, and afterwards send him back unto the aforesaid Secular Court, to do Justice upon him. And for all kind of other faults, the aforesaid Priests shall be sent to the Bishop, to the end that he may proceed against them, according to the Canons in that case provided; and in the absence or sickness of the said Bishop, the Priest which is by him appointed to be his great Vicar, shall have the same Power and Authority.

Nota.

Tenthly, It is likewise agreed upon, that the said Lady shall have twenty eight Priests, or Ecclesiastical Persons, in her House, comprehending therein the Almoner and Chaplains, to serve
and

and keep the aforesaid Chappel according as they are appointed; and if any of them be a Regular or Canonical Person, living under more prescript Rules than the rest, yet he may hold and keep his Habit.

* Also the King of Great Britain, is by Oath bound not to endeavour, by any means at all, to have his said Queen to renounce the Catholick Apostolick and Romish Religion, nor compel her to do any thing whatsoever, that is contrary to the same Religion.

*The French Copy in King James's life time, runs thus: Le Roy & le Prince, s'obligent par serment, de ne tascher par quelque voy que ce puisse estre, faire

Eleventhly, The said Queens House shall be maintained with so much Dignity, and with so great a number of Officers, as ever any had that was Queen of England; all the Household Servants which the said Lady shall carry into England, shall be Priests, Catholicks, and French by Birth, and chosen and appointed by His most Christian Majesty; and if it happen that any of them dye, or that the aforesaid Lady shall be willing to change her said Servants, then she will take in their steads

Rononcer Madame a' la Religion Catholique, Apostolique, & Romaine, ny la porter a' aucune chose, qui y soit contraire.

steeds other Papists Catholicks, French or English, always provided that His Majesty of Great Britain consent thereunto.

Sixteenthly, *The Children which shall by reason of the said Inter-marriage, be born and live, * shall be Nurs'd and brought up near unto the said Lady and Queen, from the time of their birth, until they come to the age of fourteen years.*

* Note how the Children are to be trained in Religion.

We have little hopes then of her Conversion to our Religion.

These Articles with others, (agreeing with the *Spanish and French Printed Copies*) were Subscribed and Signed by the Earls of *Carlile and Holland*, Ambassadors and Commissioners for King *Charles*; and by other *French Commissioners*; and afterwards Signed and Sworn to by King *James*, the *French King*, and Prince *Charles*, the Tenth of *November, 1624.* and after King *James's* Death, new Signed and Subscribed by these Ambassadors, and sworn unto by these Kings, *Thursday the 8th of May, 1625.*

Besides

Besides these general Articles, there were (as the *French Mercury* informs us) these three particular ones, being the same with the Contract with *Spain*. *Mercurie Francois, Tom. 10. pag. 487. Anno 1625.*

The first Article was touching the Catholicks, as well Ecclesiasticks as Seculars, Prisoners who were to be released.

The second to this effect, That the *English* Catholicks shall be no more searched after, or troubled for Religion.

The third of this nature, That the Goods seized upon the Catholicks, as well Ecclesiasticks as Seculars, shall be restored.

Upon these Articles of Agreement, between King *Charles* the First, and Queen *Mary* of *France*, several *Romish* Evils ensued.

First, Great multitudes of most dangerous, seducing, Seminary Priests, Jesuits,

Jesuits, Monks, of all sorts, especially Benedictines ; Nuns and Jesuiteſſes, came flocking over into *England*, with divers Popiſh Phyſicians, Apothecaries and Chirurgeons, who were all imployed at Court ; and with the Nobility, few or none of theſe Functions, who were Proteſtants, were imployed or made uſe of.

* Advice to a Parliament not to ſuffer the *English* Nobility or Commonalty, to ſend their Children beyond Sea for Education.

* Secondly, Many new Colledges, Monasteries and Seminaries, were erected in *France*, *Spain*, and in *Italy*, for to Educate *English*, *Irish*, and *Scotiſh* Priests, Monks, Jesuits, and Nuns ; all which were to come over hither, as faſt as they were Educated, for to propagate the Romiſh Religion, as may appear by the *French Mercury*, *Tomes* 8, 9, 10.

Thirdly, There were many private Societies and Monasteries of Jesuits, Monks, and Nuns, ſecretly erected, and maintained in *England*, and ſeveral more openly maintained in *Ireland*, as appeared by the Remonſtrance and Petitions of grievances touch-

touching Religion, presented to King Charles the First, by the Lords and Commons in Parliament, *Anno 3. Caroli Primi.*

Fourthly, There was a new Popish Hierarchy, erected Bishops, Archdeacons, &c. created by the Pope, both in *England*, and in *Ireland*, to exercise Romish Episcopacy and Jurisdiction therein; besides the then Queens Bishop, mention'd in the Articles, as is evident by *Nicholas Le Maistre*, his *Instauratio Antiqui Episcoporum Principatus*, and by other books.

Fifthly, All Laws and Proceedings against Romish Clergy were Suspend- ed, by general and special Letters, Warrants of Grace, and Protecti- ons.

Sixthly, There was a special So- ciety erected, not only in *Rome*, but also here in *England*, Intituled, *The Congregation of Propagating the Faith*; consisting of four Orders, of most desperate

desperate active *English*, and *Scottish* Jesuits, residing in *London*; of which Society, the Pope himself was the Head, and Cardinal *Barbarino* his chief Substitute, purposely to set up Popery, and demolish Protestantism by degrees, by Factions, Plots, Conspiracies, &c. as may be seen in *Rome's* Master-piece, in the Book Intituled, *The English Pope*, and in the Pope's Brief.

Seventhly, All Informers against Priests, Friars, Jesuits, and Popish Conspirators, were discountenanced, menaced, and several of them Imprisoned, by the then Secretary *Windebank*, who was Licensed to go to Church by the Pope, yet an Arch-Jesuit of that Lay-Order, who released sundry Priests and Jesuits, as may be seen yet by Record, and attested by Mr. *Horward*, and others, in the Commons House of Parliament, as may be seen in the Journal book of that House, on the 11th. 12th. and 20th. of *November*, Anno 1640. and in Mr. *Glimes* Report, entred therein the first of *December*, 1640. *Eightly*,

Eighthly, In pursuance of this Popish design, the great Favourites of *Charles* the First, and those of high Authority under him, were either actually Papists, or well inclined to Popery, and altogether swayed by Romish Councils. Witness the first grand Favourite of those days, the D. of B. who laid the foundation of the aforesaid *Spanish*, and *French* Match with the Crown of *England*; he was a chief Actor in both, and was swayed by his Jesuited Mother and Dutchess, both professed Papists, and the Cabinet Council of Jesuits, through whose Treachery *Rochell* was lost.

Ninthly, To usher in Popery by degrees, it was come to that pass, (if men will but recollect) that none must be preferred to Spiritual Livings, about the years 1638, 1639, and 1640, but those who must first subscribe, that the Church of *Rome* was a true Church; and that it was lawful to bow to Altars; and that Ministers Power to remit sins, were not merely declarative.

Note how *Rome* contrives to have her Church thought to be a true one.

Tenthly,

Tenthly, He who reads Mr. *W. Prinnes* Popish Royal Favourite, may behold what Men of Honour, and of Note, furthered this Popish Interest; and how the Mother of Queen *Mary, Charles* the First's Queen, was sent for into *England*, to contribute her assistance: No wonder then for Popery to remain ever since, and to be so predominant, and of force, seeing it was thus supported by so many powerful active Agents.

Eleventhly, By Vertue of these *Spanish* and *French* Articles of Marriage, and Oaths, all the Parliaments during King *Charles* the First's Reign, till the Parliament, generally called *The long Parliament*, urging the Execution of Old Laws against Recusants, Priests, Jesuits; and endeavouring to make new and strict Acts against them, have (contrary to the practice of all former Ages) been broken up and Dissolved in discontent: And to cross their Execution of Priests and Jesuits, in a pleasing covert way, divers Proclamations have

have been Published both before the Long Parliament, and since the coming in of the late King *Charles* the Second, against the sitting of every Parliament, to banish them the Realm by a set day; after which, if they departed not, they should be Executed. Which caused many of our Predecessors, and former Parliament-men to rest satisfied, they conceiving that this was done, out of Rigour and Justice, against Papists, and thereby they proceeded no further; which, in truth, were but meer Policies, to free the Imprisoned Priests and Jesuits out of Prison, underpretence of sending them beyond Sea, and to stay all proceedings against them, during the Session of Parliament, by allowing them so many Weeks respite to depart this Realm; before which, the Parliament commonly were Dissolved. By which Romish Policy, Popery encreased, Jesuits were Indulged, and never since could be rooted out; nor will not be, I fear, until *Gustavus Adolphus*, the *Swedish* Kings Act, be here of force, which is, To

F Geld

The only way to free *England* of Romish Clergy. Geld their Priests, Friars, and Jesuits; for they term themselves Martyrs, if hanged, but once being Gelded (tho' they live to repent) they are utterly degraded of their Priesthood or Function.

Lastly, By these Articles of Marriage, you may see how Popery increased, from the first of King *Charles the Firsts* Reign, until the sixteenth year of that Kings Reign, by the account that was brought unto the Long Parliament, of those Recusants which were Convicted only in the Southern part of *England*, (besides *Wales*, and the Northern Countries, where they most abounded) many of them being Persons of great Estates; all which will appear by this Certificate of Mr. *John Pulford*; especially imployed in their Prosecution by *Charles the First*.

Convictions

*Convictions of Recusants, from
primo Caroli, in the Twenty
Nine English Counties with-
in the Southern Division.*

Anno Car. about

I N Bedford, until	14	90
Berks	14	360
Bucks	14	310
Cambridge	13	40
Cornwall	13	160
Devon	13	200
Dorset	14	210
Essex	12	190
Gloucester	12	80
Hartford	4	20
Huntington	14	50
Hampshire	14	960
Hereford	15	760
Kent	13	290
Leicester	16	420
Middlesex	16	1060
Monmouth	14	1400
Norfolk	14	490
Northampton	9	230
Oxford	14	440
Salop.	12	560
	F 2	Somerset

<i>Somerset</i>	14	330
<i>Suffex</i>	12	950
<i>Suffolk</i>	13	460
<i>Surry</i>	12	160
<i>Wiltshire</i>	14	160
<i>Warwick</i>	12	1000
<i>Worcester</i>	13	540
<i>Rutland</i>	9	

In all, Eleven thousand Nine hundred and seventy.

A good Note to compare, how Popery have since increased under a Papal Jurisdiction, since the restoring of *Charles the Second*, to these days.

The Papists of *Ireland* Project to bring in Popery into that Kingdom.

All which Recusants were released by *Windebankes* means. Now in case 11970 Recusants were Convicted, and afterwards Released, only in the Southern Parts, what number must there be in the Northern and Welsh Counties, where there were three for one in the *Southern Counties*? All of whom gave great help, aid, and assistance, to the late Wars here in *England*, between King and Parliament; judge then how they be increased since, by the late Encouragements and Toleration.

The Popish Recusants of *Ireland*, (by the Marriage of *Charles the First*, with *Queen Mary of France*) were so elevated,

elevated, and puffed up with pride and hopes to expulse the Protestant Religion out of that Realm, that they corresponded with *Lewis XIII.* a little after that *Charles* the First had come to the Crown ; for in the beginning of *August*, 1626. there was a Rumour of the said *Lewis's* preparations for the Invading of that Realm. The noise of which preparations, caused the Lord *Henry Faulkland*, then Lord Deputy of that Nation, to advise with the Privy Council there, what course to take to oppose these *French* Intentions. (as may more appear in the Records of the *Irish* Council Books) The Council agreed to set forth a Proclamation, for the chief of that Kingdom to meet at *Dublin*, who accordingly met, and after a day was appointed for them all to meet at *St. Patricks Church* in *Dublin*, and there was demanded a general Contribution, for to raise Forces, to oppose the *French* King.

The Papists of *Ireland* stood on high terms, and would not contribute towards the safety and preservation

The *Irish* Papists would not assist the King but upon terms.

vation of the Realm, unless the Lord Deputy and Council would grant them a Toleration for the Romish Religion, and to have leave and liberty to build themselves Churches, and pretended Religious Houses, as many as they pleased, and where-ever they listed, within all the Cities and Corporate Towns of that Realm.

These Popish proposals put off all proceedings for the present, so that this Assembly was dismissed, being about *Michaelmas-Term*, Anno 1626. and another day appointed, until they had informed King *Charles* the First with the proposals; yet in the interim, *James Usher*, Archbishop of *Armagh*, Assembled all the Protestant Bishops and Clergy together, who unanimously opposed these Popish demands, by this their protestations as follows:

Note, the Protestant Clergy of the Church of *Ireland*, their protestations against these Popish terms. See *Foxes and Firebrands*, the second part, p. 67, 68, 69. and the Records of the Priy Council of *Ireland*.

The Religion of the Papists is Superstitious and Idolatrous, their Faith and Doctrine Enormous and Heretical; their Church, in respect of both, Apostatical. To give them therefore a Toleration, or to con-
sent

sent that they may freely Exercise their Religion, and profess their Faith and Doctrine, is a grievous sin, and that in two respects.

For first, It is to make our selves accessary, not only to their Superstitions, Idolatries, Heresies; and in a word, to all the abominations of Popery; but also (which is a consequent of the former) to the Perdition of the seduced People, which perish in the Deluge of the Catholick Apostacy.

For the second, To grant them Toleration, in respect of any Money to be given, or Contribution to be made by them, is to set Religion to Sale, and with it the Souls of People, whom Christ our Saviour hath redeemed with his most precious Blood. And as it is a great sin, so also a matter of most dangerous consequence; the Consideration whereof, we commend to the Wise and Judicious, beseeching the Great God of Truth, to make them who are in Authority, Zealous of Gods Glory, and of the advancement of true Religion.

Zealous, Resolute and Courageous, against all Popery and Idolatry. Amen.

Signed.

Ja. Armachanus.

Anto. Midenfis.

Ro. Dunensis & Cononensis.

Rich. Cork Cloyon & Roscensis.

Tho. Killmorensis & Ardahensis.

Mich. Waterfordensis & Lismorensis.

Mal. Cassilensis.

Tho. Fernensis & Lauglhanensis.

George Derensis.

Andr. Aladensis.

Theo. Dromorensis.

Fra. Limirickensis.

This being conferred and agreed upon,
the 26th of November, Anno 1626.

Upon the 23d. of April following,
Doctor George Downham, then Bishop
of Derry, (the next Assembly being
then to meet) in the midst of his
Sermon in *Christ-Church*, took occasi-
on

on to speak something to this purpose, saying, That many amongst us for gain and outward respects, were ready to consent to atoleration of a false Religion; which if they did, they were guilty of putting to Sale not only the Souls of Papists, but

Anno 1627.
Dr. Downham
then Bishop of
Derry, his pro-
testation a-
gainst these
Terms, in
Christ-Church,
in Dublin.

their own Souls also. This is not my opinion (said he) only, but the opinion of the Archbishops, Bishops, and of the Protestant Clergy of his Majesties whole Kingdom, which I think fit to publish. He had no sooner uttered these words, when all the Protestants then in that Church cried out a loud *Amen, Amen*. Then making a respite till the People had done crying out *Amen*. I spoke nothing to hinder the Kings service; for, we all of the Clergy desire not only the Sole Army of 5500 Men (that being the Number) may be maintained, but also a far greater Army, besides the Trained bands; and could wish that his Majesty would reserve to himself the most of those particular Graces of late offered and granted to the dishonour of God, and to himself,

the

the prejudice and impeachment of true Religion, and what was wanting might be supplied by the Country, to which he Exhorted all true Christians and Faithful Subjects. The People upon this cried unanimously, our Lives and Fortunes be at his Majesties command, for the good of the Protestant Faith of *England*.

Primate *Usher*
his words a-
gainst the same
Tolleration.

The next day the late Lord Primate *Usher*, Preached before the same Auditory, and took these words for his Text, *Love not the World, nor the things that are in the World*: Which words he applied according to those times: These two Sermons so prevailed with the Protestants, so strengthened their resolutions, that they proposed so largely towards a maintenance for an Army to oppose the *French* King, that these Popish proposals (which we have already mentioned) fell, and the Papists much ashamed and discontented; then the Lord Deputy and Council dismissed this Assembly.

There is one Material thing to be observed by the Reader, that this
Lord

Lord *Fauklands* Lady was a great Heirefs to an Estate in *England*, which caused her Husband to seek all means the more to please her, she being a fickle minded Woman in her Judgment. The Papists of this Kingdom depended much on this Ladies being of their own Religion, although outwardly, whether out of compliance to her Lord, or by the advice of Popish Policies she went to Church; but going out of this Kingdom into *England*, she returned unto her Popish inclinations, which then was a signal Testimony of her Religion all along.

These Jesuitical projects were not sufficient to satisfy a *Romish* appetite; seeing that these advices could take no Effect, the Jesuits and Friars of *Dublin*, out of Spleen, began to Preach Sedition, unto the Papist Inhabitants in that Metropolis, continuing after this Method for certain days, it came at last to *Lancelot Buckley*, alias *Bulkley's* Ears, then Archbishop of the same See, who went and related what he had heard touching the Seditious Doctrine, and desired

The Lord
Fauklands
Lady known
to be a Papist,

A Riot committed by the
Popish Clergy
Ano. 1629.

See the Records of the
Privy Council Books, of
England and
Ireland, for
this year.

fired of *Adam Loftus* Lord Viscount *Elye*, and *Richard* Earl of *Corke*, then Justices of the Nation, to send a File of Musqueteers, and a Warrant to Seize on these Malefactors; but coming to the Friar *Carmelites* House then in *Cook-street*, in *Dublin*, where these Friars were infusing of Rebellion into several the then Popish Aldermen and Citizens of this City, they arose unanimously, joyning to confront the Archbishop and his Attendance in a very high Nature, by Wounding some of the Souldiers, and those who assisted the Archbishop; that not being sufficient, they went to assault the Bishops person, who for safety was fain to run through the Streets of *Dublin*, and cry for help, and so obtained safe-guard by running into a House, or otherwise he had been in danger of his Life. This Riot of the *Friars* was committed about *Christmas*, 1629.

The Lords Justices upon this committed the Popish Aldermen, and others of the Citizens; amongst which of the Aldermen one *Mr. Jyans* was one.

one. On the 9th of January, the Lords Justices and Council, gave his Majesty and the Lords of the Council of England, an account of the disasters; which coming to those Lords Hands, they returned this Answer.

By your Letters dated the 9th of January, We understand how the Seditious Riot moved by the Friars and the Adherents of Dublin, hath by your good order and resolution been happily suppressed: And we doubt not, but by this occasion, you will consider how much it concerneth the good Government of that Kingdom, to prevent in time the first growing of such Evils: For where such People be permitted to swarm, they will soon grow licentious, and indure no Government but their own, which cannot

The Lords of the Council of England to the Lords of the Council in Ireland, Jan. 31. 1629.

See the Cabal of Letters also the Privy Council Book of England.

not otherwise be restored than by
a due and seasonable Execution of
the Law, and of such directions as
from time to time have been sent
from his Majesty and this board.
Now it redoundeth much to the
Honour of his Majesty, that the
World shall take notice of the
ability and good Service of his
Ministers there, which in person
he hath been pleased openly in
Council, and in most gracious
manner, to approve and command;
whereby you may be sufficiently
encouraged to go on with like
resolution and moderation till
the work be fully done, as well in
the City, as in other places of
our Kingdom; the carriage whereof
we must leave to your good dis-
cretions, whose particular know-
ledge of the present State of
things

things can guide you better, when and where to carry a soft or harder Hand; only this we hold necessary to put you in mind of, that you continue in that good agreement amongst your selves for this and other Services, which your Letters do Express, and for which we commend you much, that the good Servants of the King and State may find Encouragement equally from you all, and the ill affected may find no support or countenance from any, nor any other contrivances used, but by general advice, for avoiding of further Evils shall be allowed, and such Magistrates and Officers, if any shall be discovered, that openly or under hand favour such disorders, or do not their duties in suppressing them, and committing the offenders,

you

you shall do well to take all fit and safe advantages, by the punishment or displacing of a few, to make the rest more cautious. This we write, not as misliking the fair course you have taken, but to express the concurrency of our Judgments with yours, and to assure you of our assistance in all such occasions wherein, for your future proceedings we have advised. And His Majesty requireth you accordingly to take order, first, that the house wherein Seminary Friars appeared in their Habits, and wherein the Reverend Archbishop and the Mayor of Dublin received the first affront, be speedily demolished and be the mark of terrour to the resisters of Authority, and that the rest of the Houses erected or employed, there, or elsewhere, to
the

the use of suspicious Societies, be converted to Houses of Correction, and to set the People on work, or to other publick uses, for the Advancement of Justice, good Arts or Trades; and further, that you find out the Lands, Leases or Revenues applyed to their uses, and dispose thereof according to the Law; and that you certifie also the places and Institutions of all such Monasteries, Priories, Nunneries, and other Religious Houses, and the names of all such persons as have put themselves to be Brothers and Sisters therein, especially such as are of Note, to the end such evil Plants be not permitted, to take root any where in that Kingdom, which we require you to take care of.

As for the supply of Munition,
G *which*

*which you have reason to desire,
we have taken Effectual order
that you shall receive it with all
convenient speed, and so bid you
heartily farewell.*

Lord Keeper,
Lord Treasurer,
Lord President,
Lord Privy Seal,
Lord High Chamberlain,
Earl of Suffolk,
Earl of Dorset,
Earl of Salisbury,
Earl of Kelly,
Lord Viscount Dorchester,
Lord Newburgh,
Mr. Vice-Chamberlain,
Mr. Secretary Cooke,
Sir William Alexander.

Popish Poli-
cies to Raise
Wars and Re-
bellions in
England, Scot-
land and Ire-
land.

Notwithstanding these and many
more *Romish* shifts and conspiracies, of
the Ignatian Crew to Extirpate the
Protestant Religion, they drove at
Seperation purposely to divide Pro-
testants in *England*, that they might
work

work new Conspiracies in our Neighbouring Dominions; witness the troubles in *Scotland*, *Annis* 1639 and 1640, likewise their *Romish* Rebellion in *Ireland*, begun on the 23d of *October*, *Anno* 1641, all which was to divide, and separate Protestants, to bring in Sectaries and Schismaticks, and in fine, to Re-establish Popery. For note, these *Romish* Foxes saw they could do but little, but by absolute Popery; therefore, for the speedier introducing of it into the Church of *England*, they first began to make King *Charles* the first odious to his Subjects, although outwardly pretending all manner of Obedience imaginable, saying, that that they would venture their Lives and Fortunes for his Majesty against his opposers and Enemies (meaning all those, this Kings Enemies, who ever and anon opposed Popery, or *Romes* Projects, or were for Protestant Unity,) all which fair pretences caused Wars, Troubles, and great Blood-shed at home, and much misunderstandings between Protestants.

But our drift will be to lay before

Romish
words Sweet
outwardly yet
Poyson with-
in the Breast.

all good Christians, that whilst they were soothing this poor King with sweet Words, and fair promises, that they were Plotting and Conspiring against him under-hand, and seeking his ruin, thinking to bring in his Son Prince *Charles*, (afterwards *Charles* the Second,) not then above Eleven Years of Age, hoping the Mother might Rule both him and the Realms during his Minority. For instance sake, We shall lay before you Sir *William Boswels* Letters, written to *William Laud* then Archbishop of *Canterbury*, he the said Sir *William* being then King *Charles* the First's Agent at the *Hague* in *Holland*, as they were Licensed and set out by Mr. *William Prinne*, and found after the Death of *William Laud* Archbishop of *Canterbury*, amongst other of his Papers; all which was by Gods Admirable hand of providence brought to light and Discovered, after this Archbishops Death together with his own Hand writing the Indorsements, received such a day, or that day this or that Letter; which is a wonder to
all

all humane Capacity, and Nature, that neither King nor Archbishop would heed, or prevent the same: but still hugg and embrace these Traytors, although at the same Instant conspiring against them: All which premised, The Letters and Plots thus follow in order, in *English* Translated; he who will compare the Latin Copies with the English, let him Read *Rushwood*, or Mr. *William Prinne's Romes* Masterpiece.

Sir *William Boswell's* first Letter to the Archbishop concerning the Plot.

May it please your Grace,

THE offers (whereof your Grace will find a Copy,) here inclosed, towards a further and more particular Discovery, were first made unto me at the second hand, and, in Speech, by a Friend of good quality and worth in this place: But soon after (as soon as they could be put into order) were avowed

G 3

by

by the Principal party; and delivered me in writing by both together: Upon promise, and Oath, which, I was required to give, and gave accordingly, not to reveal the same to any other Man living but your Grace; and by your Graces Hand, unto his Majesty.

In like manner they have tyed themselves not to declare these things unto any other, but my self, until they should know, how his Majesty and your Grace will dispose thereof. The Principal giving me withal to know, that he puts himself, and this secret into your Graces power, as well because it concerns your Grace so nearly after his Majesty: As that he knows your Wisdom to guide the same aright: And is assured of your Graces Fidelity to his Majesties Person, to our State, and to our Church.

First, Your Grace is humbly, and earnestly prayed, to signifie his Majesties pleasure (with all possible speed) together with your Graces disposition herein, and purpose to carry all with silence, from all, but his Majesty until due time.

Secondly,

Secondly, *When your Grace shall think fit to shew these things unto His Majesty, to do it immediately; not trusting to Letters; or permitting any other person to be by, or in hearing: And to entreat and Counsel his Majesty, as in a case of Conscience, to keep the same wholly and solely in his own bosome, from the knowledge of all other creatures living but your Grace; until the business shall be clear, and sufficiently in his Majesties and your Graces hands to Effect.*

Thirdly, *Not to require or demand the names of the parties from whom these overtures do come, or any further discoveries and advertisements in pursuit of them which shall come hereafter, until due satisfaction shall be given in every part of them. Nor to bewray unto any person but his Majesty, in any measure or kind, that any thing of this nature, or of any great importance is come from me.*

For, as I may believe, these overtures are verifiable in the way they will be laid; and that the parties will not shrink: So I make accompt, that if never so little a glimpse or shadow of these Informations shall appear by his Majesties, or your

Graces speech or carriage, unto others, the means whereby the business may be brought best unto trial, will be utterly disappointed: And the parties, who have in Conscience towards God, and Devotion to his Majesty, Affection to your Grace, and Compassion of our Country, disclosed these things, will run a present and extreme hazard of their persons and lives. So easily will it be conjectured (upon the least occasion given upon his Majesties and your Graces parts) who is the discoverer, by what means, and how he knows so much of these things, and where he is; These are the points, which, together with the offers, they have pressed me especially to represent most seriously unto your Grace.

For my own particular, having most humbly craved pardon of any error or omissions, that have befallen me in the managing of this business, I do beseech your Grace to let me know,

First, Whether, and in what order I shall proceed hereafter with the parties?

Secondly, What points of these offers I shall chiefly, and first put them to enlarge and clear?

Thirdly,

Thirdly, What other points and enquiries I shall propose unto them, and in what manner ?

Fourthly, How far further I shall suffer my self to hear and know these things ?

Fifthly, Whether I shall not rather take the parties answers, and discoveries Sealed up by themselves, and having likewise put my own Seal upon them, without questioning or seeing what they contain, so to transmit to his Majesty, or your Grace ?

Sixthly, Whether I may not insinuate upon some fair occasion, that there will be a due regard held of them, and their service, by his Majesty and your Grace ; when all particulars undertaken in these general offers, and necessary for perfecting the discovery and work intended, shall be effectually delivered to his Majesty, or your Grace ?

Upon these heads, and such other as his Majesty or your Grace shall think proper in the business, I must with all humility beseech your Grace to furnish me with instructions, and warrant for my proceedings, under ~~his~~ ^{his} Majesties hand, with
your

your Graces attestation, as by his Majesties goodness, and Royal disposition is usual in like Cases.

May it please your Grace to entertain a Cypher with me upon this occasion, I have sent the Counterpart of one here inclosed: in the vacant spaces whereof your Grace may insert such names more, with numbers to them, as you think requisite.

If these overtures happily sort with his Majesties and your Graces mind, and shall accordingly prove effectual in their operations, I shall think my self a most happy man, to have had my oblation in so pious a work, for my Most Gracious Sovereign and Master. More particularly, in that your Grace, under his Majesty shall be, *Opifex rerum & mundi melioris origo*; which I shall incessantly beg in my prayers, at his hands, who is the giver of all good things: And will never forsake or fail them, who do not first fail, and fall from him, the God of Mercy and Peace; with which I remain evermore

Your Graces
most Dutiful and obliged Servant,

Hague in Holl. Sept. 9.

1640. Sti. loci.

William Boswell.

I have not dared to trust this business (without a Cypher) but by a sure hand, for which I have sent this bearer, my Secretary Express; but he knoweth nothing of the contents hereof.

Sir William Boswell's Indorsement.

For your Grace the Arch-bishops Indorsement with his own hand. Rece.
Sept. 10. 1640. *Sir William Boswell*
about the Plot against the King, &c.

Andreas Habernfeld his Letter
to the Arch-bishop, concerning the Plot revealed to him.

Most Illustrious and most Reverend Lord,

ALL my Senses are shaken together
as often as I revolve the present
business, neither doth my understanding
suffice (to conceive) what wind hath
brought such horrid things, that they
should see the Sun shine by me: for be-
sides expectation this good man became
known unto me, who when he had heard
me discoursing of these Scottish stirs, said,
that

that I knew not the nerve of the business; that those things which are common scattered abroad are superficial: from that hour he every day became more familiar to me; who acknowledging my dexterity herein, with a full breast poured forth the burdens of his heart into my bosome, supposing that he had discharged a burthen of Conscience, wherewith he was pressed. Hence he related to me the Factions of the Jesuits, with which the whole earthly World was assaulted; and shewed, That I might behold how through their Poyson, Bohemia and Germany were devoured, and both of them maimed with an irreparable Wound; that the same Plague did creep through the Realms of England and Scotland; the matter whereof revealed in the adjacent writing, he discovered to me: Which things having heard, * my Bowels were contracted together, my loins trembled with horreur, that a pernicious gulph should be prepared for so many thousands of Souls. With words moving the Conscience, I inflamed the mind of the man; he had scarce one hour concocted my Admonitions, but he disclosed all

* If a stranger were thus affected at the hearing of this Plot, how should we ourselves be sensible thereof.

all the secrets, and he gave free liberty that I should treat with those whom it concerned, that they might be informed thereof. I thought no delay was to be made about the things: The same hour I went to Mr. Boswell, the Kings Leger at the Hague, who being tied with an Oath of Secresie to me, I communicated the business to him, I admonished him to weigh these things by the ballance, neither to defer, but act; that those who were in danger might be speedily succoured: He, as becomes an honest Man, mindful of his duty, and having nearer looked into the business, refused not to obey the monitions: Moreover, he forthwith caused that an Express should be dispatched; and sent word back again what a most acceptable oblation this had been to the King and your Grace, for which we rejoyced from the heart; and we Judged, that a safe and favourable Deity had interposed it self in this business, whereby you might be preserved.

Now that the verity of the things related might be confirmed, some principal heads of the Conspiracy were purposely

ter (102)
posely premitted, that the knowledge
of them might be extorted from the
Circumvented Society of the Conspi-
rators.

Now the things will be speedily
and safely promoted into act, if they be
warily proceeded in at Bruxels. By
my Advice, that day should be observed
wherein the Packet of Letters are dis-
patched, which under the Title of, To
Monsieur, Strario, Archdeacon of
Cambray, tied with one cover, are
delivered to the Post-Master, such a
Packet may be secretly brought back
from him, yet it will be unprofitable,
because all the inclosed Letters are
written Characteristically. Likewise
another Packet coming weekly from
Rome, which is brought under this
Subscription, To the Most Illustrious
Lord Count Rossetti, Legat for the
time; these are not to be neglected: To
whom likewise Letters writ in the same
Character are included: That they may
be understood, Reed is to be consulted
with. The forenamed day of dispatch,
shall be expected: In Reeds House an
Accumulated Congregation may be cir-
cumvented

convented, which succeeding, it will be your Graces, part to order the business. The Intestine Enemy being at length detected by Gods Grace, all bitterness of mind which is caused on either side may be abolished, delivered to Oblivion, deleted and quieted, the Enemy be Invaded on both parts: Thus the King and the Kings Friends, and both Kingdoms near to danger, shall be preserved, and delivered from Imminent Danger.

Your Grace likewise may have this A warning to the Nobility and Clergy, not to keep Popish Servants. Injunction by you, if you desire to have the best advice given you, by others, that you trust not overmuch to your Pursuants, for some of them live under the stipend of the Popish party. How many Rocks, how many Scylla's, how many displeased Charybdis appear before your Grace, in what a dangerous Sea, the Cock-boat of your Graces life, next to Shipwrack is tossed, your self may judge, the Fore-deck of the Ship is speedily to be driven to the Harbour.

All these things (I whisper) into your Graces ears, for I know it bound with an Oath of Secrecy, therefore by
open

open name, I would by these presents become known to your Grace,

Hague Sept. 14.
S. n. 1640.

Your Graces most
observant, and
most officious

Andrew Habernfeld.

Andreas ab Habernfeld, a Chaplain (as some affirm) to the Queen of *Bohemia*, his Indorsement hereon,

Illustrissimo ac Reverendissimo Dom. Domino Gulielmo Archiepiscopo Cantuariensi, Primati & Metropolitano totius Regni Anglia domneo.

The Arch-bishops Indorsement with his own hand.

Rece. Octob. 14. 1640. *Andreas Habernfeld* his Letters sent by Sir *W. Boswell*, about the discovery of the Treason.

I conceive by the *English Latin* herein, that he must needs be an *English* man, with a concealed and charged name. And yet it may be this kind of *Latin* may relate to the *Italian*; or
else

else he lived some time in *England*. The Declaration of this Treason, I have by his Majesties special command, sent to Sir *W. Boswell*, that he may there see what proof can be made of any particulars.

The General Overture and discovery of the Plot, sent with Sir *William Boswells* first Letter.

The Kings Majesty, and the Lord Archbishop of *Canterbury*, are to be Secretly informed by Letters.

First, That the Kings Majesty, and the Lord Arch-bishop, are both of them in great danger of their lives.

Secondly, That the whole Commonwealth is by this means endangered, unless the mischief be speedily prevented.

Thirdly, That these Scottish troubles are raised, to the end, that under this pretext the King and Arch-bishop might be destroyed.

Fourthly, That there is a means to be prescribed, whereby both of them in this case may be preserved, and this trouble speedily composed.

The Jesuits
Plots are never
ended till they
obtain their
desired ends
in all things.

Fifthly, That * although these Scottish tumults be speedily composed, yet the King is endangered ; and that there are many ways, by which destruction is plotted to the King and Lord Arch-bishop.

Sixthly, That a certain society hath conspired, which attempts the death of the King and L. Arch-bishop, and convulsion of the whole Realm.

Seventhly, That the same society every week deposite with the President of the society, what intelligence every of them hath purchased in eight days search, and then confer all into one Packet, which is weekly sent to the * director of the business.

* The Pope
and Cardinal
Barbarino.

Eighthly, That all the Confederates in the said Conspiracy may verily be named by the Poll ; but because they may be made known, it is thought meet to defer it till hereafter.

Ninthly, That there is a ready means, whereby the Villany may be discovered in one moment, the chief Conspirators circumvented, and the primary members of the Conjuratation apprehended in the very act.

Tenth-

Tenthly, That very many about the King, who are accounted most faithful and intimate, to whom likewise the more secret things are intrusted, are Traytors to the King, corrupted with a Foreign Pension, who communicated all secrets of greater or lesser moment to a Foreign Power.

His Majesty
and the Realm
may be soon
betrayed by
such false at-
tendants:

Eleventhly, These and other most secret things, which shall be necessary to be known for the security of the King, may be revealed, if these things shall be acceptable to the Lord Archbishop.

Twelfthly, In the mean time, if His Royal Majesty, and the Lord Archbishop, desire to consult well to themselves, they shall keep these things, only superficially communicated unto them most secretly under deep silence, not communicating them so much as to those whom they judge most faithful to them, before they shall receive by name, in whom they may confide, for else they are safe on no side.

Likewise they may be assured, that whatsoever things are here proposed, are no Sigments nor Fables, no vain Dreams, but such real Verities, which may be demonstrated in every small tittle; for those who thrust themselves into this business, are such men who mind no gain, but the very zeal of Christian Charity suffers them not to conceal these things; yet both from His Majesty and the Lord Archbishop, some small exemplar of Gratitude will be expected.

All these premisses have been communicated under good Faith, and the Sacrament of an Oath, to Mr. *Leger*, Ambassador of the King of *Great Britain*, at the *Hague*, that he should not immediately trust, or communicate these things to any mortal, besides the King and the Lord Archbishop of *Canterbury*.

Present, &c.

Subscribed

Hague, com. 6. Sept: 1640. in the Stile of the place.

Detectio,

*Detectio, &c. offerenda Ser. Regiæ
Majestati Britannicæ & Dom. Archie-
piscopo Cantuariensi, &c. 6. Sept. 1640.*

The Archbishops own Indorsement,
received Sept. 10. 1640 : The Plot
against the King.

The Archbishop of *Canterbu-
ry's* Letter to the King, con-
cerning the Plot ; with the
Kings directions in the
Margin, written with his
own hand.

I beseech your
Majesty read
these Letters
as they are In-
dorsed by Fi-
gures, 1, 2, 3.

May it please your Majesty,

AS great as the secret is which
comes herewith, yet I choose
rather to send it in this covert
way, and I hope safe, than to
come thither, and bring it my
self ; first, because I am no way
able to make haste enough with
it ; secondly, because should I

Ye had reason
so to do.

H 3

come

come at this time, and antedate the meeting, Sept. 24. there would be more Jealousie of the business, and more enquiry after it: Especially, if I, being once there, should return again before that day, as I must if this be followed, as is most fit.

The danger it seems is imminent, and laid by God knows whom, but to be executed by them which are very near about you; (for the great honour which I have to be in danger with you, I pass not, so your Sacred Person and the State be safe.) Now, may it please Your Majesty, this Information is either true, or there is some mistake in it: If it be true, the persons which make the discovery will deserve thanks and reward; if there should be any
mistake

mistake in it, Your Majesty can lose nothing by a little silence.

It is an unanswerable Dilemma.

The business (if it be) is extream foul: The discovery, thus by Gods Providence offered, seems fair. I do hereby humbly beg it upon my knees of Your Majesty, that you will conceal this business from every creature, and his Name that sends this to me. And I send his Letters to me to Your Majesty, that you may see his sence, both of the business and the secrecy. And such instructions as you think fit to give him,

I concur totally with you in opinion, assuring you that no body doth, or shall know of this business, and to shew my care to conceal it, I received this but this Afternoon, and now I make this dispatch before I sleep. Here I send this Warrant as you advise, which indeed I judge to be the better way.

I beseech you let them be in your own Hand for his Warrant, without imparting them to any. And if Your Majesty leave it to his Discretion to follow it there, in the best way he can, that in

your own hand will be Instruction and Warrant enough for him. And if you please to return it herewith presently to me, I will send an Express away with it presently.

I like your answer extream well, and do promise not to deceive your confidence, nor make you break your word.

In the mean time, I have by this Express returned him this answer, that I think he shall do well to hold on the Treaty with these men with all care and secrecie, and drive on to the discovery so soon as the business is ripe for it ; that he may assure himself and them, they shall not want reward if they do the Service. That for my part, he shall be sure of Secresie, and that I am most confident that Your Majesty will not impart it to any. That have a special eye to the Eighth and Ninth Propositions.

Sir,

Sir, for Gods sake, and your own safety, Secresie in this business : And I beseech you send me back this Letter, and all that comes with it speedily and secretly, and trust not your own Pockets with them. I shall not eat nor sleep in quiet till I receive them : And so soon as I have them again, and Your Majesties War-rant to proceed, no diligence shall be wanting in me to help on the Discovery.

I have sent all back, I think these Apostyles will be war-rant enough for you to proceed, especially when I expressly command you to do so.

This is the greatest business that ever was put to me, and if I have herein proposed or done any thing amiss, I most humbly crave Your Majesties Pardon ; but I am willing to hope I have not herein erred in Judgment, and in Fidelity I never will.

In this I am as far from condemning your Judgment as suspecting your Fidelity.
C. R.

These

*These Letters came to me on
Thursday, Sept. 10. at Night,
and I sent these away according
to the date hereof, being extream-
ly wearied with Writing this Let-
ter, Copying out these other
which come with this, and dis-
patching my Letters back to him
that sent these, all in my own
hand. Once again Secresie for
Gods sake and your own. To his
blessed Protection I commend your
Majesty and all your Affairs :
And am*

*Tork, 13. The Kings Hand
and Date.*

*Lambeth, September
11. 1640.*

Your Majesty's

Most Humble Faithful Servant,

W. Cant.

** As*

* As I had ended these, whether <sup>*The Arch-
bishops Post-
cript.</sup> with the labour or indignation, or both, I fell into an extream faint Sweat; I pray God keep me from a Fever, of which three are down in my Family at Croydon.

These Letters came late to me, the Express being beaten back by the Winds.

The Archbishops Indorsements with his own Hand, received from the King, Sept. 16. 1640. for Your Sacred Majesty: Yours Apostyled. The Kings Answer to the Plot against him, &c.

Sir William Boswell's second Letter to the Archbishop.

May it please your Grace,
THis Evening late I have received your Graces dispatch, with the enclosed from His Majesty, by my Secretary Oueart,
 and

and shall give due account with all possible speed of the same, according to His Majesties and your Graces Commands, praying heartily that my endeavours, which shall be most faithful, may also prove effectual, to His Majesties and your Graces content; with which I do most humbly take leave, being always

Hague 24. Sept. 1640.
S. Angel.

Your Graces most Dutiful
and Humble Servant,

William Boswell.

The Archbishops Indorsement, received Sept. 30. 1640. Sir *William Boswell*, his acknowledgement that he hath received the Kings direction and my Letters.

Sir

Sir W.B. third Letter to the Archbishop;
sent with the larger discovery of the
Plot.

May it please your Grace,

UPon receipt of His Majesty's Com-
mands, with your Graces Letters
of 9 and 18 Sept. last, I dealt with the
Party to make good his offers formerly
put in my Hand, and transmitted to your
Grace: This he hopes to have done, by
the enclosed, so far as will be needful for
His Majesties satisfaction; yet, if any
more particular explanation or discovery,
shall be required by His Majesty or your
Grace, he hath promised to add thereun-
to, whatsoever he can remember and
knows of Truth. And for better assurance
and verification of his Integrity, he pro-
fesseth himself ready (if required) to make
* Oath of what he hath already declared,
or shall hereafter declare in the business.

His Name he conjures me still to con-
ceal, though he thinks His Majesty and
your Grace, by the Character he gives of
himself, will easily imagine who he is,
having been known so * generally through
Court and City, as he was for three or
four years, in the Quality and Employ-
ment

* A very good
Argument of
truth and rea-
lity.

* Therefore a
man of Note
and Employ-
ment.

*ment he acknowledgeth (by his declara-
tion enclosed) himself to have held.*

*Hereupon he doth also redouble his
most humble and earnest suit unto His
Majesty and your Grace, to be most secret
and circumspect in the business, that he
may not be suspected to have discovered,
or had a hand in the same.*

*I shall here humbly beseech your Grace
to let me know, what I may further do for
His Majesties Service, or for your Graces
particular behoof, that I may accordingly
endeavour to approve my self, as I am*

Hague, 15. Octob.

1640.

Your Graces most Dutiful
and Obliged Servant,
W. Boswell.

*The Archbishops Indorsement, re-
ceived Octob. 14. Sir Will. Boswell in pro-
secution of the great business, if any
thing come to him in Cyphers to send
it to him.*

*The large particular discovery of the
Plot and Treason against the King,
Kingdom, and Protestant Religion,
and raise the Scottish Wars.*

Most Illustrious and Reverend Lord,

WE have willingly and cordially
perceived, that our offers have
been

been acceptable both to His Royal Majesty, and likewise to your Grace. This is the only Index to us, that the blessing of God is present with you, whereby a Spur is given, that we should so much the more cheerfully and freely utter and detect those things whereby the hazard of both your Lives, the Subversion of the Realm and State, both of *England* and *Scotland*; the tumbling down of His Excellent Majesty from his Throne is intended. Now lest the discourse should be enlarged with superfluous circumstances, we will only premise some things which are merely necessary to the business.

They may first of all know, that this * *Goodman*, by whom the ensuing things are detected, was born and bred in the Popish Religion, who spent many years in Ecclesiastical Dignities. At length, being found fit for the Expedition of the present design, by the Counsel and Mandate of the Lord Cardinal *Barbarino*, he was adjoynd to the assistance of Master *Cuneus* (* *cun*) by whom he was found so diligent and sedulous in his office, that hope of great promotion

* The quality of the discoverer, and means inducing him to reveal this Plot.

* The Popes Nuncio then in *England*.

promotion was given to him. Yet he, led by the instinct of the good Spirit, hath, howsoever it be, contemned sweet promises; and having known the vanities of the Pontifician Religion (of which he had sometime been a most severe defender) having likewise noted the malice of those who fight under the Popish Banner, felt his Conscience to be burdened; which burden that he might ease himself of, converted his mind to the Orthodox Religion. Soon after, that he might exonerate his Conscience, he thought fit that a desperate Treason, Machinated against so many Souls was to be revealed, and that he should receive ease if he vented such things into the bosom of a friend. Which done, he was seriously admonished by the said friend, that he should shew an example of his conversion and charity, and free so many innocent Souls from imminent danger. To whose monitions he willingly consented, and delivered the following things to be put in Writing, out of which the Articles, not long since tendered to your Grace, may be clearly explicated and demonstrated.

i. First

1. First of all, that the hinge of the business may be rightly discerned, Four sorts of Jesuits. it is to be known, that all those Factions with which all Christendom is at this day shaken, do arise from the Jesuitical off-spring of *Cham*; of which, four Orders abound throughout the World.

Of the first Order are Ecclesiasticks, whose Office is to take care of things promoting Religion.

Of the second Order are Politicians, whose Office it is by any means to shake, trouble, reform the State of Kingdoms and Republicks.

* Of the third Order are Seculars, * As *W.P.* lately at *Whitehall*. whose Property it is to obtrude themselves into Offices with Kings and Princes, to insinuate and immix themselves in Court-businesses, Bargains and Sales, and to be busied in Civil affairs.

Of the fourth Order are Intelligencers (or Spies,) Men of inferior condition, who submit themselves to the † A good Caveat to Nobles and Gentlemen to beware they entertain not a Jesuit or Romish Spy in their Houses instead of a Servant. † Services of Great Men, Princes, Barons, Noblemen, Citizens, to deceive (or corrupt) the Minds of their Masters.

I

2. A So-

2. A Society of so many Orders, the * Kingdom of *England* nourisheth : for scarce all *Spain*, *France*, and *Italy*, can yield so great a Multitude of Jesuits, as *London* alone, where are found more than Fifty *Scottish* Jesuits ; there the said Society hath Elected to it self a Seat of Iniquity, and hath conspired against the King, and the most faithful to the King, especially the Lord Bishop of *Canterbury*, and likewise against both Kingdoms.

Therefore both Kingdoms need look to themselves.

3. For it is more certain than Certainty it self, that the fore-named Society hath determined to effect an universal Reformation of the Kingdom of *England* and *Scotland*. Therefore the determination of the End necessarily inferrs a determination of Means to the End.

Strange that such a Society should be erected under the Defender of the Faith.

4. Therefore to promote the under-taken Villainy, the said Society dubbed it self with the Title of, *The Congregation of Propagating the Faith* ; which acknowledgeth the Pope of *Rome* the Head of the College, and Cardinal *Barbarino* his Substitute and Executor.

5. The

5. The chief Patron of the Society at *London*, is the Pope's Legate, who takes care of the business; into whose bosom these dregs of Traitors weekly deposite all their Intelligences. Now the Residence of this Legation was obtained at *London*, in the Name of the *Roman* Pontiff, by whose Mediation it might be lawful for Cardinal *Barbarino*, to work so much the more easily and safely upon the King and Kingdom; for none else could so freely circumvent the King, as he who should be palliated with the Pope's Authority.

A strange World when a Pope's Legate shall be openly harboured so near the King & Court, and have free access to both without controul.

If the King truly hate the Pope, it will make his Instruments less effectual, if they come in his Name.

6. Master *Cuneus* did at that time enjoy the Office of the Pope's Legate, an universal Instrument of the conjured Society, and a serious Promoter of the business, whose Secrets, as likewise those of all the other Intelligencers, the present good Man, the Communicator of all these things, did receive and expedite whither the business required.

Pope's Instruments are ever very active.

Cuneus set upon the chief Men of the Kingdom, and left nothing unattempted, by what means he might

Strange it was that the chief Men should not set themselves against

him and his, and send them packing hence; especially that the King himself did it not when he thus tempted and assaulted him,

That a Pope's Legate should be so familiar with the King, and the King make much of him, instead of banishing him, is a Riddle. Jesuits known well how to Equivocate thus. If Popes must not favor Protestant Princes, it's a Miracle that they should favour them, or harbour any of their Agents now near them.

corrupt them all, and incline them to the Pontifical party: He inticed many with various incitements; yea he sought to delude the King himself with Gifts of Pictures, Antiquities, Idols, and of other Vanities brought from *Rome*, which yet would prevail nothing with the King. Having entered familiarity with the King, he is often requested at *Hampton-Court*, likewise at *London*, to undertake the Cause of the *Palatine*, and that he would interpose his Authority, and by his intercession perswade the Legate of *Cologne*, that the *Palatine* in the next Diet to treat of Peace, might be inserted into the Conditions; which verily he promised, but performed the contrary. He writ indeed, that he had been so desired by the King concerning such things; yet he advised not that they should be consented to, lest peradventure it might be said by the *Spaniard*, that the Pope of *Rome* had Patronized an Heretical Prince.

In the mean time, *Cuneus* smelling
 * from the Archbishop most trusty to * The Arch-
 the King, that the King's mind was bishop there-
 wholly pendulous (or doubtful,) re- fore and he
 solved, that he would move every had some fa-
 Stone, and apply his Forces, that he miliarity and
 might gain him to his Party; certain- acquaintance.
 ly confiding, that he had a means
 prepared; for he had a command to
 † offer a Cardinal's Cap to the Lord † This offer
 Archbishop in the name of the Pope appears under
 of *Rome*, and that he should allure the Archbi-
 him also with higher promises, that shop's own
 he might corrupt his sincere mind. hand in the
 Yet a fitting occasion was never Journal of
 given, whereby he might insinuate his Life.
 himself into the Lord Archbishop TheArchbisho-
 (for the Scorpion sought an Egg) free prick of *Can-*
 access was to be impetrated by the Earl *terbury* and the
 and Countess of *Arundel*, likewise by other World
 Secretary *Windebanke*: The interces- are of greater
 sion of all which being neglected, value than an
 he did fly the company or familiarity *Italian Car-*
 of *Cuneus*, worse than the Plague: He dinalship.
 was likewise perswaded by others of But he kept
 no mean rank, well known to him, not them from
 neither yet was he moved. the Court.

Jesuits are
both diligent
and able to
remove their
greatest op-
posites at
Court from
out of place
and favour
too.

It is admirable
this Faction
should be so
powerfully
predominant
as to displace
the greatest
and faithful-
est Officers.

Jesuits will be
sure to move
Hell when they
cannot prevail
with Heaven.

7. Another also was assayed, who hindered access to the detestable wickedness. Secretary *Cooke*, he was a bitter hater of the Jesuits, from whom he intercepted access to the King; he entertained many (of them) according to their deserts; he diligently inquired into their Factions; by which means every incitement breathing a Magnetical (attractive) power to the Popish Party, was ineffectual with him; for nothing was so dear unto him, that might incline him to wickedness. Hereupon being made odious to the Patrons of the conspiracy, he was endangered to be discharged from his office: It was laboured for three years, and at last obtained. Yet notwithstanding there remained on the King's part a Knot hard to be untied, for the Lord Archbishop, by his constancy, interposed himself as a most hard Rock.

When *Cunens* had understood from the Lord Archbishop's Party, that he had laboured in vain, his Malice and the whole Societies waxed boiling-hot: Soon after Ambushes began to be

be prepared, wherewith the Lord Archbishop, together with the King, should be taken.

Likewise a Sentence is passed against the King (for whose sake all this business is disposed) because nothing is hoped from him, which might seem to promote the Popish Religion (but especially when he had opened his mind, that he was of this opinion, that every one might be saved in his own Religion, so as he be an honest and pious Man.)

Jesuits cannot endure Neuters, if a Man may be saved in any Religion, he may safely embrace any, and cleave close to none.

8. To perpetrate the Treason undertaken, the criminal * Execution at *Westminster*, caused by some Writings of Puritans, gave occasion of the first fire: Which thing was so much exasperated and exaggerated by the Papists to the Puritans, that if it remained unrevenge'd, it would be thought a blemish to their Religion; the flames of which fire, the subsequent book of † Prayers increases.

* The Bishops Tyranny against Puritans the best advantage and greatest advancement of Popes designs.

† He means the *Scottish Prayer-book*, the *Alte.*

rations whereof, from the *English*, were found in the Original Copy under the Archbishop's own hand, when his Chamber was searched.

The Jesuits love to fish, when the Bishops trouble the streams with their Innovations and Popish Ceremonies.

9. In this heat, a certain *Scotish* Earl, called *Maxfeld*, if I mistake not, was expedited to the *Scots* by the Popish Party; with whom two other *Scotish* Earls, Papists, held correspondence. He ought to stir up the people to commotion, and rub over the injury afresh, that he might enflame their Minds, precipitate them to Arms, by which the hurtful disturber of the *Scotish* Liberty might be slain.

The Jesuits the Plotters and chief Directors of the *Scotish* War.

10. There, by one labour, snares are prepared for the King; for this purpose the present business was so ordered, that very many of the *English* should adhere to the *Scots*; That the King should remain inferiour in Arms, who (thereupon) should be compelled to crave assistance from the Papists; which yet he should not obtain, unless he would descend into

* The K. tied to Conditions by papists before they aided him.

† Now practised in *Oxford*, *Wales*, and the Northern parts, by open Toleration.

* Conditions, by which he should permit † Universal liberty of Exercise of the Popish Religion; for so the affairs of the Papists would succeed according to their desire. To which consent, if he should shew himself more

more difficult, there should be a present remedy at hand ; for the King's Son growing now very fast to his youthful Age, (who is * Educated from his tender Age, that he might accustom himself to the Popish Party) the King is to be dispatched ; for an † Indian Nut stuffed with most sharp poison, is kept in the Society (which *Cuneus* at that time shewed often to me in || a boasting manner) wherein a poison was prepared for the King, after the Example of his * Father.

* The more shame and pity, and a good Caveat for the Parliament henceforth to look to it.

† The King then must needs be in great danger among Papists now.

|| Jesuits make but a vaunt of poisoning Kings.

* The Jesuits it seems know

very well King *James* was poisoned belike by some of their Instruments.

II. In this *Scotish* Commotion the Marquess of *Hamilton* often dispatched to the *Scots* in the name of the King, to interpose the Royal Authority, whereby the heat of Minds might be mitigated, returned notwithstanding as often without fruit, and without ending the business. His Chaplain at that time repared to us, who * communicated some things secretly with *Cuneus* ; being demanded of in jest, Whether also the *Jews* agreed with

* It seems some Noblemens Chaplains are but the Popes and Jesuits In-

telligencers, if
not their Con-
federates.

with the *Samaritans*: *Cuneus* there-
unto answered; *Would to God all*
Ministers were such as he. What
you will may be hence conjectu-
red.

All Foreign
Popish States
contribute
their best affi-
stance to re-
duce *England*
to *Rome*.

* A meet
Guerdon for
such a service.
Jesuits will not
give over act-
ing, till they
accomplish
their designs.

Bishop's Sons
oft-times the
Pope's great-
est Agents:
his industrious
activity should
shame our
lothfulness.

12. Things standing thus, there
arrived at *London* from Cardinal *Ri-
chellieu*, Master *Thomas Chamberlain*
his Chaplain and Almoner, a *Scot* by
Nation, who ought to assist the Col-
lege of the confederated Society, and
seriously to set forward the business;
to leave nothing unattempted, where-
by the first heat might be exaspera-
ted; for which Service he was pro-
mised the reward of a * Bishoprick.
He cohabited with the Society four
months space; neither was it lawful
for him first to depart, until things
succeeding according to his wish, he
might be able to return back again
with good news.

13. Sir *Toby Matthem* a Jesuited
Priest, of the Order of Politicians,
a most vigilant Man of the chief
Heads, to whom a Bed was never so
dear that he would rest his Head
thereon, refreshing his Body with
sleep

sleep in a Chair for an hour or two, neither day or night spared his Machinations; a man principally noxious, and himself the Plague of the King and Kingdom of *England*; a most impudent Man, who flies to all Banquets and Feasts, called or not called; never quiet, always in action and perpetual motion. Thrusting himself into all conversation of Superiors, he urgeth Conferences familiarly, that he may fish out the Minds of Men; whatever he observeth thence, which may bring any commodity or discommodity to the part of the Conspirators, he communicates to the Pope's Legate; the more secret things he himself writes to the Pope, or to Cardinal *Barbarino*. In sum, he adjoins himself to any Man's company; no word can be spoken, that he will not lay hold on, and accommodate to his Party. In the mean time, whatever he hath fished out, he reduceth into a Catalogue, and every Summer carrieth it to the general Consistory of the Jesuits, Politicks, which secretly meet together in the Province

of

The Protestants want of such mutual correspondence and intelligence is a great weakening to their Cause. Let them learn wisdom by their Enemies.

* A fit place for their intelligence and correspondency with *Ireland*, lying in the midst between both.

The Jesuits now make good use of all Nations and Instruments.

† O that such Romish Seducers should obtain such power and rewards for being seducing Instruments!

The Jesuits, it seems, are very powerful at Court.

of * *Wales*, where he is an acceptable Guest. There Counsels are secretly hammered, which are most meet for the convulsion of the Ecclesiastick and Politick Estate of both Kingdoms.

14. Captain *Read*, a *Scot*, dwelling in *Longacre-street*, near the *Angel-Tavern*, a Secular Jesuit, who for his detestable office performed (whereby he had perverted a certain Minister of the Church, with secret incitements to the Popish Religion, with all his Family, taking his Daughter to wife) for a † recompence obtained a Rent or Impost upon Butter, which the Country-people are bound to render to him, procured for him from the King, by some chief Men of the Society, who never want a spur, whereby he may be constantly detained in his Office: In his House the business of the whole Plot is concluded, where the Society which hath conspired against the King, the Lord Archbishop and both Kingdoms, meet together, for the most part every day: But on the day of the Carrier's (or Post)

Post) Dispatch, which is ordinarily *Friday*, they meet in greater numbers; for then all the Intelligencers assemble, and conferr in common, what things every of them hath fish-ed out that week; who that they may be without suspicion, send their secrets by *Toby Matthew*, or *Read* himself, to the Pope's Legate; he trans-mits the compacted Pacquet, which he hath purchased from the Intelli-gencers to *Rome*. With the same *Read*, the Letters brought from *Rome* are deposited, under fained Titles and Names, who by him are delivered to all to whom they appertain for all and every of their Names are known to him.

The Pope's weekly Intelligence at *Rome* from hence, can produce no good to *England*.

Jesuits know how to conceal their Names and Lodgings.

Upon the very same occasion, Letters also are brought hither under the covert of Father *Philip*, (he notwithstanding being ignorant of things) from whom they are distributed to the Conspirators.

There is in that very House a publick Chapel, wherein an ordinary Jesuit Consecrates, and dwells there; in the said Chapel Masses are dai-ly

There are more Popish Chapels in and about *London*, than are commonly known.

ly celebrated by the Jesuits, and it serves for the Baptizing of the Children of the House, and of some of the Conspirators.

Jesuits can counterfeit any Habit, or Part, to delude the vulgar.

Those who assemble in the forenamed House, come frequently in Coaches, or on Horse-back in Laymens Habit, and with a great Train, wherewith they are disguised, that they may not be known; yet they are Jesuits, and conjured Members of the Society.

Papists large Contributions to undermine our Religion, should make us liberal to defend it.

15. All the Papists of England contribute to this Assembly, lest any thing should be wanting to promote the undertaken Design; upon whose treasury, one Widow, owner of the Houses, wherein Secretary *Windebanke* now dwelleth, dead above three years since, bestowed Forty hundred thousand English Pounds; so likewise others contribute above their abilities, so as the business may be promoted unto its desired end.

Jesuits are as wise as Serpents, though not so innocent as Doves.

16. Besides the foresaid Houses, there are Conventicles also kept in other more secret places, of which verily they confide not even among them-

themselves, for fear lest they should be discovered. First, every of them are called to certain Inns, (one not knowing of the other ;) hence they are severally led by Spies to the place where they ought to meet, otherwise ignorant where they ought to assemble, lest peradventure they should be surpris'd at unawares.

17. The Countess of *Arundel*, a strenuous She-Champion of the Popish Religion, bends all her Nerves to the Universal Reformation; whatsoever she hears at the King's Court, that is done secretly or openly in Words or Deeds; she presently imparts to the Pope's Legate, with whom she meets thrice a day; sometimes in *Arundel* House, now at the Court, or at *Tart-hall*: he scarce sucks such things by the Claw.

The Jesuits learn of the Serpents to seduce Men by fond Instruments to their ruine.

Her Voyage to *Rome* to visit the Pope, made her frequently to visit his Legate.

The Countess belike was his fore-runner thither.

The Earl himself called now about three years since, this year ought to go to *Rome*, without doubt to consult there of serious things, concerning the Design, with Gifts and Speeches: the Jesuits watch diligently to their Masses.

At

No wonder
the Earl's
debts be so
great.

A School of
Nuns.

Is not the King
in great dan-
ger who hath
such a person
in his Bed-
chamber?

Now Keeper
of the Great
Seal.

Both King and
Prince have
Jesuitical A-
gents in their
Bed-chambers.

At *Greenwich*, at the Earl's costs, a Feminine School is maintained, which otherwise is a Monastery of Nuns; for the young Girls therein, are sent forth hither and thither into Foreign Monasteries beyond the Sea.

Master Porter of the King's Bed-chamber, most addicted to the Popish Religion, is a bitter Enemy of the King; he reveals all his greatest secrets to the Pope's Legate; although he very rarely meets with him, yet his Wife meets him so much the oftner; who being informed by her Husband, conveys secrets to the Legate. In all his Actions he is nothing inferior to *Toby Matthew*; it cannot be uttered how diligently he watcheth on the business.

His Sons are secretly instructed in the Romish Religion; openly they profess the Reformed. The Eldest is now to receive his Father's office, under the King, which shall be: A Cardinal's Hat is provided for the other, if the design shall succeed well.

Above

Above three years past the said Master Porter was to be sent away by the King to *Morocco*; but he was prohibited by the Society, lest the business should suffer delay thereby.

All business and employments must be set aside to promote this Plot.

He is a Patron of the Jesuits, for whom for the Exercise of Religion, he provides Chapels both at home and abroad.

Secretary *Windebanke*, a most fierce Papist, is the most unfaithful to the King of all men; who not only betrays and reveals even the King's Secrets, but likewise communicates Counsels by which the Design may be best advanced. He at least thrice every week converseth with the Legate in Nocturnal Conventicles, and reveals those things which he thinks fit to be known; for which end, he hired a House near to the Legate's House, whom he often resorts to through the Garden-door; for by this vicinity the Meeting is facilitated.

A Jesuitical Secretary; his Flight and Articles in Parliament confirm all this and more.

The said Secretary is bribed with Gifts to the Party of that conjured Society, by whom he is sustained,

Papists spare no cost.

K that

that he may the more seriously execute his office.

He sent his Son expressly to *Rome*, who ought to insinuate himself into the *Roman* Pontiff.

The other
Conspirators
Names.

Sir *Digby*, Sir *Winter*, Master *Mountague* the younger, who hath been at *Rome*; my Lord *Sterling*, a Cousin of the Earl of *Arundel's*, a Knight, the Countess of *Newport*, the Dutches of *Buckingham*; and many others who have sworn into this Conspiracy, are all most vigilant in the design. Some of these are inticed with the hope of Court, others of Political Offices; others attend to the Sixteen Cardinal's Caps that are vacant; which are therefore detained idle for some years, that they may impose a vain hope on those who expect them.

A fit Cover
for such a
Dish.

The President of the aforesaid Society was my Lord *Gage*, a Jesuit Priest, dead above three years since. He had a Palace adorned with lascivious Pictures, which counterfeited Prophaneness in the House; but with them was palliated a Monastery, wherein

wherein forty Nuns were maintained, hid in so great a Palace ; it is situated in *Queen-street*, which the Statue of a Golden Queen adorns. The Secular Jesuits have bought all this Street, and have reduced it into a Quadrangle, where a Jesuitical College is tacitly built, with this hope, that it might be openly finished, as soon as the Universal Reformation was begun.

It seems their Purfes were strong, and their Hopes great.

The Pope's Legate useth a three-fold Character or Cypher ; one, wherewith he communicates with all Nuncio's ; another, with Cardinal *Barbarino* only ; a third, wherewith he covers some greater Secrets to be communicated.

Whatsoever things he either receiveth from the Society or other Spies, those he packs up together in one bundle, dedicated under this Inscription : *To Monsieur Stravio Archdeacon of Cambray* : From whom, at last, they are promoted to *Rome*.

These things being thus ordered, if every thing be laid to the balance,

it will satisfie in special, all the Articles propounded. Wherein,

1st, The Conspiracy against the King and Lord Archbishop is detected, and the means whereby ruine is threatned to both, demonstrated.

2^{dly}, The imminent dangers to both Kingdoms are rehearsed.

3^{dly}, The Rise and Progress of that *Scotish* Fire is related.

A good Cave-
at for England
now.

4^{thly}, Means whereby these *Scotish* Troubles may be appeased, are suggested: For after the *Scots* shall know by whom, and to what end their Minds are incensed, they will speedily look to themselves; neither will they suffer the Forces of both Parts to be subdued, lest a middle Party interpose, which seeks (the ruine) of both.

5^{thly}, With what Sword the King's Throat is assaulted, even when these firs shall be ended, *Cuneus* his Confession, and a visible demonstration sheweth.

6^{thly}, The

6thly, The place of the Assembly, in the House of Captain *Read*, is nominated.

7thly, The day of the eight days dispatch by *Read* and the Legate is prescribed.

8thly, How the Names of the
Conspirators may be known.

9thly, Where this whole Congregation may be circumvented.

10thly, Some of the Principal, unfaithful ones of the King's Party are notified by Name; many of whose Names occur not; yet their Habitations are known; their Names may be easily extorted from *Read*.

Let *England* note, that had this Discovery been faithfully and wisely managed, the Conspirators apprehended, and their Offices disposed of to true Protestants, wars had ceased, Contention in Religion had been turned into Unity, God only Glorified, and all Nations made peaceable.

If these things be warily proceeded in, the strength of the whole business will be brought to light ; so the Arrow being foreseen, the Danger shall be avoided : which that it may prosperously succeed, the Omnipotent Creator grant.

The Archbishop's Indorsement
with his own Hand. Rec. *Octob.*
14. 1640.

The Archbishop and King *Charles*
the First not crediting nor pursuing

these Discoveries how *Rome* was contriving the Destruction of Church and State, the Papists persisted and drove on their Designs, not only in *England* and in *Scotland*, by raising Feuds and Heats amongst the Protestants in *England*, and Wars between *England* and *Scotland*; but prepared for a Rebellion in *Ireland*. For the better and speedier furtherance of this *Irish* Plot, the Papists for the securing of *Dublin*, the Metropolis of that Realm, and that it might be in a Papal Jurisdiction, Contrived thus, by Proposals: “ *Dublin* (saith the Lord of *Gormonston*) is the chief Head and City of this Nation, as *London* is of *England*; I do wish this Corporation much Prosperity and Honour; and if, Mr. Major, You and your Brethren be willing, you shall have equal Dignity, Honour and State granted unto you as *London*; it may easily be procured; and in case you will assent unto these Proposals, it shall be obtained: And for the Cities Credit and Repute, I will become one “ of

The Popish Policy to get *Dublin* to be under a Popish Jurisdiction, being the first step to the Rebellion, Anno 1641. Henry Jones, late Bishop of *Meath*, his Memoir amongst the Memorials of the *Irish* Rebellion.

“ of your selves ; and if you think
 “ me worthy of the place, I shall be-
 “ come the first Lord Mayor of your
 “ City.

The Mayor and Aldermen of *Dublin* returned his Lordship thanks, the Protestant Party being not for this Honour, having not a competent Annuity or Revenue for to support that Dignity ; but the Romish Aldermen and Citizens embraced the proffer ; yet the Protestant Party prevailed, and thereby the Lordship of *Dublin* ceased, and was not granted and accepted of until the year of our Lord 1666. Sir *Daniel Bellingham* becoming the first Lord Mayor thereof, after King *Charles* the Second's Restoration.

And the better to accomplish their design for the Plot of 1641. one *White* wrote this Letter following to a Popish Peer of *Ireland*, that the City of *Dublin* might be at that appointed time under a Popish Jurisdiction.

A LETTER to a Popish
Peer of *Ireland*, how he may
secure the City of *Dublin* a-
gainst the Protestants, at the
prefixed time appointed and
plotted by the *Irish* Papists
to Rebel in the Year 1641.
found with other Papers at
the taking of *Droghedah*, af-
ter the Rout of *Remines*.

My Lord,

This Letter
directed to
the Lord Vis-
count G.

IF you can procure a Patent for the
City of *Dublin*, to make their
Mayors Lord Mayors as well as *London*,
their Policy will be to offer the Catholick
Aldermen to become free of the same,
none being so proper to consult herein as
Alderman *Jyans*, who must declare to
the Table of Aldermen the great Affe-
ction your Lordship hath for that City;
and also tell them how you are going
over, and shall tell his Majesty how
much

much they be his faithful Subjects :
 And in case they would accept of your
 Lordship, you would Honour their City
 to become their first Lord Mayor, and
 so procure them Letters Patents for
 that Dignity ; and that it may remain
 upon Record how a Noble Peer of the
 Realm became the first Lord Mayor
 thereof. This being broken unto them,
 and his Majesty's Letters procured for
 the Passing of this Patent, the Work is
 in a manner perfected ; and we be in a
 fair way ere long to assuage Heresie and
 her Episcopacy ; for Exeter's Book hath
 done more for the Catholicks, than they
 could have done themselves : For ha-
 ving written that Episcopacy in Office
 and Jurisdiction is absolutely Jure Di-
 vino (which was the old quarrel between
 our Bishops and King Henry the 8th,
 during his Heresie) then Disputed up-
 on ; which Book doth not a little trou-
 ble our Adversaries, who declare this
 Tenet of Exeter's to be contrary to the
 Laws of this Land. You will see a great
 Oak fall speedily, which formerly sha-
 ded poor Ireland's Glory. All is like to
 prosper here ; so I hope with you there.

You

(146)

You shall have no more from me till we meet at London, which I hope will be shortly.

London, Febr.

12. 1639.

Your Lordship's humble and
true Servant at Call,

T. WHITE.

*Copia vera ab Originale, ut fuit cum Hen.
Midenfis Episcopo.*

The Protestant
Government
of Ireland esca-
ping the bloo-
dy Conspiracy
of Irish Papists,
that Parlia-
ment set a part
a day yearly
of Thanksgi-
ving for the
same.

Now set aside
by Tyrconnil.

The Year following, being 1641,
(as you may read in the Records of
that Privy Council of Ireland, like-
wise by the Letters of the Lord Ju-
stices thereof, to the King and Coun-
cil of England, and by Sir John Tem-
ple's Relation of that Rebellion, and
in Doctor Burlace his History of the
Irish Rebellion) began this bloody
Treachery upon the 23th of October,
which Day by Act of Parliament was
proclaimed and voted to be kept Ho-
ly, and hath been observed there un-
til Tyrconnil received the Sword,
which since by this Papal Authority
hath been ejected; but God I hope
will restore all true Protestants to that
King.

Kingdom again, that they and their Posterity may return God double praise for their Deliverance.

These bloody Acts of the *Irish* Papists stirred up the hearts of the People of *England*; then busie Jesuits, to kindle the fire, and to blow the coals of Wrath and Fury, that it might consume and destroy King *Edward* the Sixth's Reformation of the Church, and Laws of *England* the sooner, in Puritanical shapes, infused into the Brains of the common sort, That the Common-Prayer was absolute Mass translated into English, (just as faithful *Commune* the Dominican Friar, and *Thomas Heth* disguisedly seduced the People in the Reign of Queen *Elizabeth*, as is already mentioned) which Seducements and Infusions at last pull'd down King *Edward*'s Reformation and Episcopacy of *England*, and in lieu thereof set up a Presbyterian Directory about the year 1642.

The Roman Catholicks disguisedly, in these times, railed against the Reformation of the Church of *England*, as much as their Predecessors did

Wars being kindled in *Scotland* and *Ireland*, Jesuits begin to make separation amongst the *English* Protestants.

Let our last
Separations
and Divisions
be our present
Warning not
to separate or
dispute of Re-
ligious Mat-
ters, but ex-
tirpate Pope-
ry.

did against *Martin Luther*. In *Luther's* time not only Papists railed against him, but also the Sectaries; for at that time *Thomas Munser*, one of the first Preachers and Ring-leaders of the *Anabaptists* wrote as fiercely against him as the *Papists*. Thus the Directory was no sooner set up, and Episcopacy laid aside, when both the *Independants* and *Anabaptists* began to clash as much against Presbytery, as against Episcopacy; all which may be read in Mr. *Thomas Edward's* Writings, entituled *Gangrena*, first and second Parts: Wherein you may behold of the many horrible Errors and Blasphemies, which the Sectaries preached and practised in those days; all which was Meat, Drink, and Cloathing to the Papists to see these Factions and Separations wrought amongst Protestants; all secretly contrived through the Policies of *Rome*, and her Jesuits, pretending Conscience, and preaching up Liberty and Toleration for their Schisms, &c.

We shall therefore cite you a Copy of a Letter written in the times of the late Troubles in this Nation, when Sects and Schisms were a-sowing amongst us, during the Wars then between King and Parliament; which Letter, though by an unknown Hand, came to the late *James Usher*, that Reverend Primate of all *Ireland*; amongst other Letters and Papers afterwards coming to the hands of Dean *Barnard*, he dispersed several Copies of these Papers to certain of the Clergy and Members of the Church of *England*, to remain for Memorials, whereby we may be the wiser to Salvation for the future. The one of which is as followeth.

A Copy

A Copy of a LETTER sent
unto James Usher, Archbi-
shop of Armagh, as it was
Entred in the Society of
Jesus at Paris, which came
from an unknown Hand,
Anno 1652.

Reverend Sir,

This not only
verifieth the
Plot aforesaid
against the
King and the
Archbishop,
but testifies
who be the
Authors of
our Separat-
ists and Se-
ctaries.

WE doubt not but to make a great
Progress in what we have un-
dertaken; we have put the Mobile out
of conceit with Canterbury, the Head
of their Heretical Episcopacy, and doubt
not in time to perfect our designs through
fractions between themselves. It must
not be totally Arms that can conquer
Heresie, as you have advised, but Sepa-
ration, which hath prevailed much of
late. Many of the common sort are fal-
len from the Heretick Bishops, and are
for a Synod or Assembly of Presbyters,
who shall soon eclipse their Pomp. We
be encouraging the Independants purpose-
ly to balance the Scales, lest they grow

too ponderous, high and lofty: And as we shall find them also, we shall encourage the Anabaptists, knowing all these were a Distraction to an Heretical Monarchy.

For the better furtherance of these affairs, we have brought over several French and Spanish Histories of the late Passages and foreign Affairs in those Dominions, mixed with domestick Matters also, lately Printed at Paris, and at Sevil; wherein is contained his Holiness's Letter to this King, whilst he was Prince of Wales, and in Spain, and his Answer to the same, out of which Books are now lately Printed these two Letters in French, and in English, which hath amazed this Nation.

2dly, We shall hinder the Hereticks by finding them work at home, and thereby prevent their sending Aid for Ireland; for we have Parties of great Skill and Policy on both sides, as well with the Parliament-Crew, as with the King: so that if either take, we are safe, so we do not discover our Projects to our Adversaries.

3dly, We intreat you to signifie unto the Convent, that we want wise, learned,
and

and subtle Scholars to come and assist these new Sects, that they may still be at variance, especially amongst the Parliamentaries; and for the other Party with the King, we have equality, and fear them not.

Note how little A.B. regarded his own safety, altho' Habernfeld and Sir William Boswell had given him warning.

The old Cub Canterbury suspects not the Church-Catholick in the least, but is inveterate against the Puritan sort, and they against him, which is a just Judgment on him for his inveterate Piece written against Father Fisher: We seem very civil to him, and cherish him against the Puritans, whilst we visit him; so that he dreams not how the Net is spread to catch him.

Consider of these things, and consult the Cardinal with them: Let a supply of Money be sent for. We must encourage the Undertakers, and bribe others, otherwise it may not only prolong, but oppose Causes. The last Check that was sent to the Fraternity from the Cardinal had like to have marred the business; it discourag'd several. Let him therefore send a kind Message by the next opportunity; that, with the Money, will prevail much. In the mean time acknowledge

(153)

knowledging the Authority of the Superior, and Power of the Holy Society. I conclude always their true and faithful Slave and obedient Member to advance the Cause of the Holy Catholick and Mother-Church of Rome, till Death,

J. Fagan.

London, May 13. 1642. *To the Sacred and Holy Society of Jesus at Paris, &c.*

Now, good Christians, that we may further Chase these Roman Foxes, who stirr'd up the Sectarian Firebrands to destroy the Uniformity within the Church of *England*, we likewise shall lay before you another Letter of a Jesuit's Policy to make Factions amongst Protestants. How these Wolves in a Puritanical Dress were the Instruments of ruining the Church of *England* formerly, and that it may be for a future warning to the People to be aware of Separation : It runs as followeth.

A true Demonstration.

L

A Copy

A Copy of a Jesuit's LETTER
sent unto *James Usher*, as it
was Entred in the Society of
Jesus at *Paris*, which came
to his Grace's Hands Anno
1652. from an unknown
Hand.

Reverend Fathers,

See here how
Rome dispences
outwardly to
contradict her
own Doctrine,
yet secretly to
bring in Pope-
ry by Faction.

WE and our Brethren (as our
Brother in *Jesu* can inform
you) have with all diligence and art (as
much as Nature can afford, or Humane
Reason endow us) perfected the Ordina-
nces and Statutes of the Holy Society;
our Adversaries the Hereticks being
neither the wiser, nor mistrusting our
Order or Function in the least; so that
our Drifts will take, if continued as is
begun, they still in any wise not mi-
strusting our Catholick Intentions. Be
ye not dismay'd, nor jealous of our Nor-
thern Correspondents. Although they
term you Sons of the Whore of Baby-
lon, at present we cannot help it: Yet
we

we term the Episcopacy of the Heretical Tribe of this Nation the same, purposely for our proper Ends and Assurance of perfecting a Toleration for Consciences.

We desire some able Assistance from you, and other places; as from Italy, Portugal, and Spain; and also your Council and theirs, especially whilst this Heretical Synod of Presbyters rule and govern; truly we find them a perverse sort of Hereticks to clash with; for since they have become Masters, and conquer'd the Heretical Bishops, we find great opposition, and require more assistance.

Note by this that they make no Difference between Episcopacy and Presbytery, but hate them alike.

*It is not ripe enough as yet to set Anabaptism a-madding at this time, but rather set Enmity and Variance between Sir John Presbyter (that Tribe of John Calvin their Master) and the Independant. Jesu Mary be praised; that Tribe holds Sir John tug. We have sent private Intelligence unto * Patience, hearing he and that Tribe have lately fallen out at New England, encouraging to return; for here he may better clash with a Presbyterian, than with those, being bred up and train'd up*

** Note that Patience was Fleetwood's Chaplain in Ireland, and a great Dipper of the People.*

for that Sect, and there be less suspected.

*Hugh Peters
here proved
a Knave.*

I here send you a Roll of the Names who contend with Sir John's Tribe: Mr. Peters, who was once a going to New England, but 'tis thought expedient and fitter for that Cause to retain him at home. Mr. John Lilborne is a stout Blade against the Heretical Synod, and has written sharply against them: As for the rest of their Names, how they be qualified, what Points they stand upon, and what new Doctrines they have spread, the Roll will inform the Society.

The Anabaptists increase a-main; and Peter Pain, who was lately Discovered, hath fled from these Parts, and is gone into Yorkshire, where he goeth now under the Name of T. C. Look into the Licence-Book, and you will know under what Names he was to go in case of discovery.

I suppose the Deputy-Provincial hath given you all Accounts at large, which causeth me to omit some Passages; but you shall have shortly a larger Description, as soon as we proceed further in our Affairs

Affairs, nothing hindring the same but the damn'd stop which the Heretical Synod put unto our late Petition, against the Toleration of tender Consciences.

We humbly conclude, ever testifying our due and promised Obedience to the Fraternity of the Holy Society of Jesus, whose Undertakings to the Advancement of the Mother-Church his Holiness, and the Propagation of the Faith thereof, we ever intreat the Blessed Trinity, the Holy, Blessed Virgin Mary the Mother of God, Arch-Angels, Angels, Cherubims and Seraphims, Patriarchs, Prophets, St. Peter, St. Paul, the Apostles, Martyrs, Saints, and all the Heavenly Host to assist and bless, &c. Amen.

London, April 6.
1645.

J. Fagan.

By this you may see how K. James the Second's Policy to grant the late Liberty of Conscience.

By these Testimonies it is plain, not only who were the Seducers of our Dissenting Brethren, and how they put on the Mask or Vizard of *Pharisaical* Righteousness and Hypocrisie; but that as they have begun

L 3 this

this contrivance, they will continue ; therefore let this be a warning unto all Protestants not to separate, but to unite and go into the House of the Lord with one heart and voice, singing, *O be joyful, &c.*

By these two Letters all good, serious, and pious Christians (if well pondered) may behold how Popery was ushered into *England* through a pretended Zeal, and an outward shew of Animosity against Popery. We shall therefore ask these Questions: Whence came it to pass that Popish Opinions were maintained, even by those who were not suspected to be Papists? For, *first*, the Authority of Scriptures were cried down under the pretence of having the Spirit ; for *Quakers*, and other of the Sectaries, never would read the Bible in their Meetings, nor carry their Bible with them, but prattle *extempore*. Herein they follow *Rome* in prohibiting the Reading and Quoting the Scriptures.

Secondly, How came these Sects to claim an Infallible Light, and to make all their Followers pin their

Faith

Faith on their Sleeves, *viz.* on their Opinions ? Is not this an Emblem of Popery ? were not every one of these a Petty Pope ?

Thirdly, Christ Worshipped in Man ; Was not this the next way to have him Worshipped in an Host ? And did not *James Nayler's* Followers Worship him as Christ, just as Papists do their Pope ?

Fourthly, Did they not write and cry out in Pulpits, That the Ministers of the Church of *England* were no Ministers ? Do not *Baal's* Priests of *Rome* say the same ?

Fifthly, Did not these Sectaries declare, That it was not Lawful for Men to join with the Church of *England* in Publick Assemblies ? Have not the Popes and their Popish Orders (ever since the Reformation) said the same ?

Sixthly, Did they not say, That the Ordinances of God, are not effectual in the hands of unholy Men ? As if the Efficacy of the Ordinance depended on the Goodness of Men ; and, as the Papists say, the Intention

of the Administration is necessarily required to the Truth of the Sacrament.

Seventhly, They said, That all which was Established by King *Edward* the Sixth, Queen *Elizabeth*, and their Parliaments in the Church of *England* was Popish: Pray did not these Sects, by these Railings, and outward Pretences and Acts, bring it to that pass, that they had no other Tenets but Popish ones, only Mass excepted?

Lastly, How came this restlessness of ours, but from the influence of a Foreign Power upon us? And what Foreign Power hath the like influence upon us, to that of the Pope?

Much more may be proposed tending to a Discovery, how far the Church of *Rome* hath crept in amongst us, and had to do in all the Affairs of the Realm, especially from *Gundamore's* Embassy, and the Proposals of our Kings and Princes to Marry with Romish Monarchs. But the Almighty God hath yet much more,

more, in season, to discover ; for Truth is the Daughter of Time.

Let us come to the main Drift of Romish Projects. It is most certain that Papists pretended that they were only King *Charles* the First's most faithful Subjects, notwithstanding the Testimony of their horrid Conspiracy against our Church and State, as is visibly seen by the aforesaid Letters which were sent to *William Laud* Archbishop of *Canterbury*. The Papists finding that they could not accomplish their damnable Designs, by joining with several of the Protestants on the King's side and Party alone, procured divers Licences or Indulgences from beyond Seas to assume several Sects and Functions ; also to be of the contrary side, that the Protestant Religion might bear not only the Odium of their Conspiracies, but to confound Monarchy, absolutely hoping thereby to accomplish the bringing in of Popery and Papal Jurisdiction.

To

To prove that *Rome* was the chief Instrument to draw the Subject into this horrible Engagement, we will begin to bring that Reverend Person Dr. *Du-Moulin* for one of our Authors, who, in his Vindication of the sincerity of the Protestant Religion, writes thus:

How *Rome*
contrived the
late King's
Death.
See Dr. *Du-*
Moulin, Pag.
58, 59.
Compare this
Doctor's Judg-
ment and the
two Jesuits
Letters sent
to A. B. *Usher*
aforesaid.

“ When the business of the late
“ bad Times are once ripe for an Hi-
“ story; and Time, the bringer of
“ Truth, hath discovered the My-
“ steries of Iniquity, and the Depths
“ of Satan, which have wrought so
“ much ruine and mischief; it will
“ be found that the late Rebellion
“ was raised and fostered by the Arts
“ of the Court of *Rome*. That Je-
“ suits professed themselves Indepen-
“ dant, as not depending on the
“ Church of *England*: And Fifth-
“ Monarchy-men, that they might
“ pull down the English Monarchy;
“ and that in the Committees for the
“ Destruction of the King and the
“ Church, they had their Spies and
“ their Agents. The Roman Priest
“ and Confessor is known, who when
“ he saw the fatal stroak given to
“ our

“ our Holy King, and Martyr, flou-
 “ rished with his Sword, and said,
 “ *Now the greatest Enemy that we have*
 “ *in the World is gone.* To confirm
 what this Reverend Divine hath
 written, we intreat the Readers to
 cast their Eyes on these words, which
 Mr. Henry Fowles specifies in his Hi-
 story of the *Wicked Plots and Conspi-*
racies of our pretended Saints, Page 14.
 his Words being thus :

“ When the late King was Mur- Prynne's brief,
 “ thered, Master *Henry Spotswood*, ri- necessary Vin-
 “ ding casually that way just as his dication, p. 45.
 “ Head was cut off, espied the
 “ Queen's Confessor there on Horse-
 “ back, in the Habit of a Trooper,
 “ drawing forth his Sword, and flou-
 “ rishing it over his own Head in
 “ Triumph, (as others then did) :
 “ At which Mr. *Spotswood* being Another Testi-
 “ much amazed, and being famili- mony, shewing
 “ arly acquainted with the Confes- how Rome con-
 “ sor, rode up to him, and said, O trived the
 “ *Father ! I little thought to have* Death of the
 “ *found you here, or any of your Pro-* late King.
 “ *fession, at such a sad spectacle.* To
 “ which he answered, *That there*
 “ were

“ were at least Forty or more Priests
 “ and Jesuits there present on Horse-
 “ back, besides himself. The Resul-
 tancy of this Story is home and pat ;
 and for the Truth of it, I referr you
 to Mr. Prynne.

Again, for a more sufficient proof
 that these Fishers have formerly trou-
 bled the Waters, and have spread their
 Nets, and catch'd some of you and
 your Ancestors in these late days of
 Tribulation ; I shall lay before you
 another Letter, written from a Reve-
 rend Father to another most Reve-
 rend one : The Copy of which run-
 neth thus.

Note. Most Reverend,

Dr. John Bram-
 hall being then
 Bishop of Der-
 ry in Ireland,
 wrote this
 Letter to
 A. B. Usher,
 whose Successor
 in the See of
 Armagh he be-
 came at King
 Charles the Se-
 cond's Resto-
 ration.

I Take my Pilgrimage patiently, yet
 cannot but condole the Change of
 the Church and State of England ; and
 more in my Pilgrimage than ever, be-
 cause I dare not witness and declare to
 that straying Flock of our Brethren in
 England, who have mis-led them, and
 who they be that feed them. But that
 your Lordship may be the more sensible
 of the Churches calamity, and of the
 danger

danger she is in of being ruined, if God be not merciful unto her. I have sent you part of the Discoveries, and it from credible hands at this present, having so sure a Messenger, and so fit an Opportunity.

Note, this Letter is Printed in the late Book of the Life of Bishop *Usher*, among other of the Letters there set forth to publick view.

It plainly appears, that in the Year 1646, by order from Rome, above an hundred of the Romish Clergy were sent into England, consisting of English, Scotch, and Irish, who had been Educated in France, Italy, Germany, and Spain, part of these within the several Schools appointed for their Instructions. In each of these Romish Nurseries these Scholars were taught several Handicraft Trades and Callings, as their Ingenuities were most bending; besides their Orders or Functions of that Church. They have many yet at Paris a-fitting to be sent over, who thrice in the week oppose one the other: The one pretending Presbytery, others Independism; some Anabaptism, and other contrary Tenets, dangerous and prejudicial to the Church of England, and to all the Reformed Churches here abroad. But they are wisely preparing to prevent these Designs;

Note from whence spring all our Separations in the Church of England.

signs ; which I could heartily wish were considered in England amongst the wise.

Note, how Rome admits of Toleration to support her Popery.

When the Romish Orders do argue Pro and Con, there is appointed one of the Learnedest of these Convents to take Notes, and to judge as they find his fancy, whether for Presbytery or Independancy, Anabaptism, Atheism, or for any new Tenets ; so accordingly they be taught to act and exercise their Wits.

Jesuits and Romish Emissaries have divers Names.

Upon their permission, when they be sent abroad, they enter their Names in the Convent-Register, also their Licence ; If a Franciscan, if a Dominican, if a Jesuit, or of any other Order, having several Names there Entred in their Licence, in case of Discovery in any one place, then to fly to another, and there to change their Name and Habit.

This sort of Intelligence verifieth the Correspondence with Rome, mentioned in Habernfeld's Discovery.

For assurance of their Constancy to their several Orders, they are to give Monthly intelligence to Fraternities of all their Affairs, where-ever they be dispersed ; so that the English abroad know better News than they at home. When they return into England, they are taught their Lesson, to say (if any one enquire from

(167)

from whence they came) That they were poor Christians, formerly fled beyond Seas for their Religion sake, and are now returned with Gladness to enjoy their Liberty of Conscience.

The Hundred Men that went over in the Year 1646, were most of them Soldiers in the Parliament-Army, and were daily to correspond with the Romanists in the late King's Army that were lately at Oxford, and pretended to Fight for his Sacred Majesty; for at that time there were some Roman Catholicks who did not know this Design a-contriving against the Church and State of England; but in the Year following, in 1647, many of these Romish Orders, who came over the Year before in Consultation together, knowing each other, and those of the King's Party; asking some, Why they took with the Parliament side? and asking others, Why they were bewitched to turn Puritans, not knowing the design. But at last secret Bulls and Licences being produced by those of the Parliament-side, it was Decreed between them, There was no better design to confound the Church of England, than by pretending
Liberty

Note how the Pope of Rome granted secret Bulls and Indulgences to cut off King Charles the First. This being the Effect of a Protestant King to marry a Popish Princess.

Liberty of Conscience. It was agreed then that England would be a second Holland, a Common-wealth; and if so, what would become of the King? It was answered; Would to God it were come to that Point. It was again replied, Your selves have preached so much against Rome, and his Holiness, that she and her Romanists will be little the better with that change. But it was answered, You shall have Mass sufficient for a hundred thousand in a short space, and the Governors ne-

Let Papists no
more say, that
Protestants
contrived their
King's Death.

ver the wiser. Then some of the Mercifullest of the Romanists said, This cannot be done, unless the King die: Upon which Arguments the Romish Orders thus Licenced, and in the Parliament-Army wrote thus unto their several Convents; but especially to the Sorbonists, to make away our late Godly King, and his Majesty his Son, our King and Master, who, blessed be God, hath escaped their Romish snares laid for him. It was returned by the Sorbonists, That it was lawful for any Roman Catholick to work Change in Governments for the Mother-Churches advancement,

ment, and chiefly in an Heretical Kingdom, and so lawfully make away the King.

Thus much to my knowledge have I ^{Bishop Bram-} seen and heard since my leaving your ^{hall's Confir-} Lordship, which I thought very requi- ^{mation of this} site to inform your Grace; for my self ^{Letter to be} would hardly have credited these things, ^{real and true.} had not mine Eyes seen sure Evidence of the same.

Let these things sleep within your Grace's breast, and not awake but upon sure grounds; for this Age can trust no one, there being so great fallacy amongst Men. So the Lord preserve your Lordship in Health for the Nation's good, and benefit of your Friends; which shall be ever the prayers of

Your humble Servant,

July the 20th.
Anno 1654.

Jo. Derensis.

Thus Satan wrought Romish Rebellion under a Puritanical shape. O that our Brethren, who have wandred from the Church of England, would recollect these Devices, how Rome, the Contriver, hath slipt her Neck
M from

Let these Testimonies, if it be the Will of Almighty God, produce a Brotherly Love & Happy Union amongst Protestants.

from the Halter , and is yet spinning of Hemp to hang her Assistants in the end : For plainly by these Grave and Godly Bishop's Letter, you may see how these Emissaries caused Separation among Protestants ; and how they blowed the sparks of Errors and Heresies in these Nations.

Now , to conclude, I beseech all Papists and others who have been mis-led , to cast away all Prejudice and Passion, and diligently to consider hereof, and to detest all Sectarian and Jesuitical Doctrines, Masked with glorious Titles and pretended Piety ; and endeavour to be gathered together, into that Society, whereof Christ is the Head. The God of all Truth confirm and establish all true Christians in Truth , and discover all Treacheries and Errors, that such as are now Papistically minded, and wander astray, may acknowledge their former Errors and Transgressions, and embrace the true Catholick Faith ; and that such as stand may be confirmed in the Truth , that so
both

both they and we jointly may Loyally live under our Prince, and serve the only true and everlasting God, and glorifie his holy Name, now and for ever.

Having a Collection of Romish Policies, contrived by the Clergy and Orders of that Church, to nullifie the Reformation of the Church of *England*, as they were collected formerly from and among the Papers of the most Reverend *James Usber*, sometime Archbishop of *Armagh*; and finding them useful, especially for these perillous days to be divulged, and put forth to publick view; I shall place them according to the Copy, after this manner following.

Anno 1636.

The Oath of Secrecy devised by the Roman Clergy, as it remaineth on Record at Paris, amongst the Society of Jesus; together with several Dispensations and Indulgences granted to all Pentioners of the Church of Rome, who disguisedly undertake to propagate the Faith of the Church of Rome, and her Advancement. Faithfully translated out of French.

The Oath of Secrecy.

This Oath was framed in the Papacy of Urban the 8th.

I A. B. now in the presence of Almighty God, the Blessed Virgin Mary, the Blessed Michael, the Archangel, the Blessed St. John Baptist, the Holy Apostles St. Peter and St. Paul, and the Saints and Sacred host of Heaven, and to you my Ghostly Father, do declare from my heart, without Mental reservation,

tion, That his Holiness Pope Urban is Christ's Vicar-General, and is the true and only Head of the Catholick or Universal Church throughout the Earth; and that by the virtue of the Keys of binding and loosing given to his Holiness by my Saviour Jesus Christ, he hath power to Depose Heretical Kings, Princes, States, Common-wealths, and Governments, all being Illegal, without his Sacred Confirmation, and that they may safely be destroyed: Therefore to the utmost of my power I shall and will defend this Doctrine, and his Holiness's Rights and Customs against all Usurpers of the Heretical (or Protestant) Authority whatsoever; especially against the now pretended Authority and Church of England, and all Adherents, in regard that they and she be Usurpal and Heretical, opposing the Sacred Mother-Church of Rome. I do renounce and disown any Allegiance as due to any Heretical King, Prince, or State, named Protestants, or Obedience to any of their Inferiour Magistrates or Officers. I do further declare, That the Doctrine of the Church of England, of the Calvinists, Hugonots, and of other of the name

*Note how
the Pope and
Rome dispenses
with her Emis-
saries, to as-
sume outward-
ly any Reli-
gion.

Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare, That I will help, assist, and advise all, or any of his Holiness's Agents in any place, where-ever I shall be, in England, Scotland, and Ireland, or in any other Territory or Kingdom, I shall come to; and do my utmost to extirpate the Heretical Protestants Doctrine, and to destroy all their pretended Powers Regal or otherwise. * I do further promise and declare, That notwithstanding I am dispensed with to assume any Religion Heretical for the propagating of the Mother-Church's interest, to keep secret and private all her Agent's Counsels from time to time, as they intrust me, and not to divulge directly or indirectly, by word, writing, or circumstance, whatsoever; but to execute all what shall be proposed, given in charge or discovered unto me, by you my Ghostly Father, or by any of this Sacred Convent. All which I A. B. do swear by the blessed Trinity, and blessed Sacrament, which I now am to receive, to perform, and on my part to keep inviolably: And do call all the Heav-
venly

benly and Glorious Host of Heaven
 to witness these my real Intentions,
 to keep this my Vath. In testimony
 hereof, I take this most Holy and
 Blessed Sacrament of the Eucharist;
 and witness the same further with my
 Hand and Seal in the face of this holy
 Convent this day of An.Dom.
 &c.

From the time of King *Charles* the
 First's Marriage with the Crown of
France, it was consulted on by the *Je-*
suits and *Sorbonists* at *Paris*, how to
 further and promote the Roman
 Faith in *England*, and thereby streng-
 then the Roman Cause. Having thus
 agreed, Letters were sent to *Rome*, sig-
 nifying unto the Pope and Cardinals,
 That in case they expected to bring
 in the Roman Faith, and to convert
 Hereticks, then was the time, *En-*
gland and *France* being joined by
 Marriage; and then proposed several
 Proposals at certain times and seasons;
 which Proposals are daily (even to
 this very time) sent from *Paris*, so
 from all parts, as from *St. Omers*, from
 the chiefeft parts of *Spain*, *Portugal*,
Germany, and *Italy*; some of which be
 M 4 these,

these, unto which the Pope and Cardinals agree.

A Parliament
to devise an
Oath to check
this Oath of
Secrecy.

1. That an Oath be framed to be taken by all Parties intrusted with the Affairs and Secrets of the Mother-Church; the party to sign the Oath with his Hand and Seal, to deliver the same to the Convent or Confessor at the taking the said Oath; That the Oaths be printed with Blanks to place the Names of those who swear Fidelity to the Mother-Church, and for the Day of the Month and Year; and the Eucharist tendered and taken by the party who is to swear; and the same Oath to be witnessed, and remain upon file, to be a perpetual Ignominy to that party who shall betray or discover any of the Secrets revealed to the said Party after the taking the said Oath.

Nothing hind-
reth the Ex-
pulsing of Po-
pery, or streng-
theneth her
Cause more,
than for Prote-
stants to Mar-
ry with Papists.

2. That Dispensations be granted for Roman Catholicks to Marry into Heretical Families, for the better propagating the Affairs of the Mother-Church.

The Party thus to be Married:
That Contracts be made before Mar-
riage,

riage, to enjoy his or her Religion, without interruption. Hereby it will advance the Church's Cause much ; it will qualifie all Laws made against the Church and her Members ; thereby many things will be discovered ; it will allay the heat of Parliaments, having several Relations thus Married ; it will procure Toleration for the Roman Faith, and so strengthen the Churches Interest within those Dominions ; that it will never be possible for Hereticks to root out the Roman Faith therein established.

3. Seeing that Laws are made in *England*, That none of the Mother-Church-members must be capable of great or small Employments, or Places of any Trust : It is requisite to grant Dispensations to divers Parties to go to Church, yet to take the Oath as aforesaid, be he Pentioner, be he Officer, thus dispensed with ; The Party confessing Quarterly or Monthly, as the Confessor shall urge the Party, and to receive the Eucharist at the Confession, during this Dispensation ; and secretly inform the Mother-Church's

Note, *Windebanke*, K. C. the First's Secretary was thus dispensed with to go to Church, yet a Papist, to advance *Rome's* Interest.

Church's Agents, of Causes, Matters, and Affairs accordingly.

Romanists of these Trades or Callings, dangerous to live, and to be suffered in Protestant Governments or Kingdoms.

4. That divers of the Roman Catholics of *England* do breed up their Children unto necessary Callings and Functions, as Physicians, Apothecaries, Chirurgeons, Lawyers, Dancing, Singing, and Fencing-Masters, Tavern-keepers, Inn-keepers, House-keepers for Entertainment; all whom thus Educated for the Mother-Church's Cause, and Advancement of Catholics and their Interest, as occasions serve, are to help and assist in their several said Callings or Functions.

From *French* Fashions, and Inventions the *English* abroad are called the *French* Apes.

5. That *France* may invent all Fashions in Apparel to change and alter the *English* Habit, and that the several Nuns be supplied with Silver thread, fine thread Silks, and other Commodities, for to work at certain hours all sorts of Laces, and Dresses, Embroideries, Head-Dresses, and other Fashions, daily to advance Trade, and enrich the Monasteries: That when ever a new Fashion be found out, a Present be sent to Court, or to some

some Great Person, first to wear, then to the Court of *England*, or to any Great one there, be the Dress for a Man or a Woman, that the Nobility and Gentry may imitate and follow the same : That all other Fashions, except *French* or Foreign, be vilified, and none but Foreign Fashions esteemed in *England*, though never so well made without the *French* Mark or Signet be on them, to distinguish *English* Make from Foreign.

6. That by reason there be oftentimes search for Roman Clergy-men, and for Men of the Roman Orders, by reason they cannot or dare not wear their several Habits, it shall and may be lawful for the Roman Clergy, and Orders to wear disguised Apparels, or Dresses ; to wear Swords, to wear Periwigs, and other Fashions, within the several Countries and Precincts where Hereticks have Power and Government.

7. That the Parties dispensed with for Religions may have the use of Women, yet not to Marry either after the Church of *England*, or after the

Thus in *Oliver's* days, Priests and Jesuits were called Captains, and went in disguised Habit.

How our late new Marriages in *Cromwell's* Government came in fashion.

the Roman manner, but to chuse a Woman in case she will dwell with him, and say, *I will take thee as my Wife, but my Conscience will not permit me to Marry after the usual manner of the Nation.* Hereby the Party breaketh not his Vow, it being no Marriage, but Venial Sin; for which he shall have a Dispensation, during he is so employed to further the publick Good of the Roman Cause.

All this is verified by our Division in Charles the First's days, through Separation in the Church among Protestants.

8. That the Parties imployed to multiply the Divisions amongst Hereticks, there being no other way to confound their Heresies, seeing Grace nor Reason will not avert them from the same, must be dispensed with, to rail outwardly against us, yet against the Heresies of the Church of *England*, comparing them to us, and so rail against our Church, thereby only to encrease the Division amongst Hereticks. This alteration of Heresie will convert many to the Mother-Church, beholding their Inconstancy, and also hinder weak Romanists from changing their Faith to Heresie, we under-hand Preaching it as a Judgment

ment of God, fallen upon Hereticks, called Protestants, to fall from the Mother-Church.

9. That the Money raised for Pensioners, to keep of Acts, Wars, to discover all Counsels of Heretick Princes, and States, to infuse Matters into their Brains, and to carry on the Roman Interest be considered; That a Catholick King, Prince, or State, at any time, who is most engaged in Wars, Troubles, or otherwise; to contribute, during the same, larger than ordinary; and so every Catholick King, Prince or State, to compute and contribute, as they see cause, for their advantages.

Too much of this nature hath been practised in the Parliaments of *Charles the Second*, and of *James the Second* by Pensions from the *French King*.

10. That all Roman Catholicks within the Jurisdictions of Heretical Kingdoms, Provinces, or States, who are able to send their Sons and Daughters to be Educated when capable, to the Monasteries and Nunneries to be Educated, Principled, and Grounded in the Roman Faith, upon penalty of Damnation, that the Doctrine of the Mother-Church may encrease and still spread abroad, in spite of Heresie.

A Parliament to make an Act to hinder Foreign Education of Children.

11. That

The danger of
keeping Ro-
mish Servants.

11. That it be dispensed with all Roman Catholick Servants, male and female, for to live under the Service of Hereticks, called Protestants, they swearing not to change their Faith, or to become of their Masters or Mistresses Religion, and to give their Confessor notice when ever they shall hear any Plot or Matter against the Mother-Church, or any of her Clergy or Members; also to help, further, and assist the Cause of the Mother-Church, when ever required by their Fathers Confessors.

The danger of
employing Ro-
mish Counsels.

12. That all Roman Catholick Counsels in the Law, are to give Copies of all Church-Lands, or Abby-Lands, in such or such Deeds held by Heretical Protestants, and they sent to be Entred in the Registries of the severall Orders of the Mother-Church at *Rome*, there to remain on Record, to testifie unto all Catholick Kings and Princes the justness of their Cause, to oppose, or resist, and to fight against all Heretical Kings, Princes and States, to recover the same for the Mother-Church and her Clergy, and Sacred Orders.

13. That

13. That all Roman Catholick Counsels in the Law, pleading for Hereticks against Roman Catholicks, are to give secret Intelligence to some other Party (if any flaw be in his Heretical Client's Writings) that the said Party may thereby inform the Roman Catholick, and the Counsel in the Law not to be suspected, but supposed the Counsel of the Roman Catholick found it out by Industry, and Learning in the Law.

No Protestant to employ a Roman Catholick Lawyer or Counsel.

14. That for encouraging all Roman Catholick Servants to inform their Confessors with all Matters that may prove prejudicial unto the Catholick Cause, which may be practised or spoken by their Heretical Masters or Mistresses, as they hear the same from time to time, to tell it to the Confessors; so a Pardon may be granted to such Servants of all Sins as oft as they inform their Confessors, and all Penances taken off such, if any have been laid on them; and in case the Servant or Servants be poor or needy, the Confessor to encourage the Servant, by giving some reward in Money.

A Warning to Masters and Mistresses who are Protestants not to keep Romish Servants.

15. That

The Oath of Allegiance taken by a Roman Catholick, to be kept but *durante beneplacito*.

15. That all Roman Catholicks taking the Oath of Allegiance unto any Heretick King, Prince or State, are to keep and observe the same no longer than for the Mother-Church's advantage, or that there is urgent necessity, and so to dispense with any Roman Catholick as the Confessor shall see cause, or reason; still the said Roman Catholick so taking the said Oath, yet vowing and swearing to the Confessor, he takes the Oath of Allegiance in no other meaning or sense, but to preserve himself from Troubles, or for some Temporal gain and profit, and yet to succour the Cause of the Mother-Church, as occasion shall serve, to the utmost of his Power.

Note that Plays on the Stages were not used much until the Match with England and France was finished.

16. Whereas the Hereticks (when they pretended to Reform the Catholick Religion) preached much against our Plays and Liberties of Sports; let it be Licens'd, that the ingenious Wits, whether Ecclesiastical or Laity of the Roman Religion, may act on Stages or Theatres, that it may be objected against Hereticks; Your Ance-

Ancestors (at your pretended Reformation) would not permit these things ; how are you changed from them, and their Institution ? This will make the Sectaries abhor their Principles, and the Roman Catholicks say, Whether did we more Evil in representing Pious Emblems of Sacred Stories, or of heathenish or wanton Fantasies.

17. That all Roman Catholicks in Offices dispensed with, (for assuming any Religion Heretical) do not speedily issue out Writs, Warrants, or Attachments against any Member of the Mother-Church, without giving notice to the Party, that the Party might thereby escape, shun, or avoid the same ; in so doing he shall testifie his Fidelity and Obedience to the Roman Faith, and the Mother-Church.

Note the danger of having Popish Clerks, Officers or Judges, Lawyers, &c.

18. That all Roman Catholicks in Offices, thus dispensed with ; If a Judge, Sheriff, Bailiff, Magistrate, or Justice of the Peace, shall have any Member of the Mother-Church brought before them, they shall use their utmost to take off, qualifie, or

Note the danger of placing Romish Magistrates, Justices of Peace, &c. into Corporations, Shires, and Cities.

N nullifie

nullifie the Accufation, Judgment, or Impeachment, and take Bail for that Member, and take off the Fine, in cafe the Member fo Accufed, Indicted, or Impeached, be in danger, and forced to efcape, for fafety of his Life, Eftate, &c.

Note what hath hindred a thorow Reformation in this Land.

19. That all Roman Catholicks thus difpenfed with, if they fhall be Elected Members of Parliament, they are not to give Votes againft Roman Catholicks; or in cafe any Heretical Member fhall ftart any Propofal or Question againft the Mother-Church, or her Adherents, then to ftart fome other Question contrary to hinder the fame, and to make under-hand all Friendship, as much as poffibly can be, to oppofe fuch Propofals.

This has been difcovered in the Plots of 78, and 79, by Oats, &c.

20. That againft the fitting of Parliaments in *England*, a confiderable Summ of Money be always in Bank, ready to be difpofed to feveral of the Heretical Members to befriend the Mother-Church's affairs, and to be difpofed of, as the Learned of the Roman Catholicks fo intrufted with the fame fhall think convenient.

21. That

21. That the Parties thus dispensed with, before their sitting in Parliament, be sworn by their Confessors to assure they will labour all that in them lies to succour and support the Mother-Church's Cause: Then these said Parties so dispensed with, to receive their Indulgences, and to be absolved from all Oaths that are to be taken, or shall be taken, during the Session of Parliament.

How Romish
Indulgences
and Absoluti-
ons ruin a
Nation.

22. That all Roman Catholicks keeping Taverns, Inn-houses, Ale, or Victualling-houses; so all Roman Catholicks letting Lodgings, shall discover to an holy Father of the Mother-Church, all News, or whatever they shall hear, that is or may be prejudicial to the Mother-Church, or to her Cause and Affairs, within twenty four hours at farthest, upon pain of an Anathema or Curse, or to their Brother Catholick, to be related immediately, without delay.

The danger of
frequenting
Taverns, Inns,
and publick
Houses of En-
tertainment.

These and many such-like Indulgences and Licences have been granted by the Popes of *Rome*, through the request of Jesuits and Romish

Emissaries, much detrimental to the Protestant Religion, and Government of these Nations of *England, Scotland, and Ireland*, which here are laid to publick view, that the Grand Powers of the Realm may seriously take them into consideration, as they had been Copied out of a bundle of Papers, sometime with the most Reverend *James Usher*, Archbishop of *Armagh*, and supposed to be sent from beyond Seas to him, from the Reverend Bishop of *Derry*, afterwards his Successor in *Armagh*, being written with the same Hand as the aforesaid Letter was, Signed, *Jo. Derensis*.

King *Charles* the First a Warning, that the Jesuits of *France* were contriving his Murther.

See Mr. *Pryn's* Speech, Page 57. and his Discovery of Free State, Tyranny, Page 48.

Let all true Protestants who desire sincerely to have a happy Union, but recollect what a blemish the Emissaries of *Rome* have cast upon those Protestants, named Presbyterian and Independant: *Rome* saying, That Presbyterians brought *Charles* the First's Head to the Block, and Independants cut it off: Whereas it is certain, that the Members and Clergy of *Rome*, under Dissenting shapes, contrived

contrived this Murther, as is already sufficiently proved: Nay the good King himself was informed how the Jesuits in *France* had a General meeting there, in which they immediately resolved to bring his Majesty to Justice (as they termed it) and so to take off his Head by Power of their Friends then in the Army. This King *Charles* the First was certified by an Express from thence, and wished to provide against it, but two days before his removal by the Army from the Isle of *Wight*, in order to his Execution.

This Express to King *Charles* the First verifieth what *James Bramhall*, then Bishop of *Derry*, wrote unto *James Usher*, Archbishop of *Armagh*, already mentioned.

Anno 1653, *Maurice Conry*, an *Anno* 1653. Irish-man, and of the *Franciscan* Order, procured from *Oliver Cromwell's* See Mr. Pryn's Narrative, Printed Anno 1659. own Hand and Seal a Pass to go and return to and from *Ireland* when he pleased; all which was *Anno* 1655, taken about him at *Bristol* on the 20th of *November*, and the Originals

were afterwards brought to Mr. *William Pryn*; who shews that this *Maurice Conry* had Fifteen extraordinary Faculties granted him from the Romish Clergy of his own Order here in *England*, and *Ireland* to Exercise; which are as followeth.

1. First to Absolve all Hereticks in *England*, of what Nation soever.
2. To admit Men into his Orders.
3. To dispense with Oaths.
4. To dispense with saying Mass or Prayers at Canonical hours.
5. To dispense with the Ceremonies of the Mass.
6. To dispense for keeping Heretick's Books.
7. To dispense with all Particulars which might discover any of them to be Friars or Papists.
8. To Authorize.
9. To Print what Books he allowed, concealing the Names of the Printers, the Authors, or the Place, *Non obstante consilio Tridentino*.
10. To come into *England* Disguised as a *Spanish* Captain.
11. To

11. To have sundry Pass-ports from the King of *Spain's* Officers in the *Low-Countries*.

12. To raise Men for his Service, either in *England* or in *Ireland*.

13. To License Men to eat Flesh on all Fast-days, and Lent, throughout the year, lest they be discovered to be Clergy-men or Roman Catholicks.

14. To permit Men to take Women, they giving assurance not to change Religion.

15. To dispense with any Roman Catholick, to assume any Opinion, or Tenet, for the good and benefit of the Catholick Cause, or for the safety of their Person, if there be present danger or necessity.

Notwithstanding that all these, together with *Cromwell's* Licence to go for *Ireland*, and to return when he pleased; yet after he had abode in Prison about two years at *Bristol*, upon an *Habeas Corpus* he was brought to *London*, and turn'd over Prisoner to *Newgate*, then to be Tried as a Popish Priest; but by directions (as

was conceived) before the Sessions he was let go thence, and was never enquired after since.

The danger of Toleration for Sectaries to Exercise amongst the Reformed of England.

Anno 1653.
See the false Jew, and his Examination Printed 1653. and Mr. Pryn's Narrative, Page 44.

A Jesuit pretending to be a Jew, and so became an Anabaptist, to make Separation amongst Protestants.

Through the Toleration which was permitted during the Contests that were between the King and his Parliament, innumerable Sects sprang, who maintained divers Blasphemous Tenets ; all which were Licensed by Rome and her Jesuits, who were sent over from beyond Seas to confound the Protestant Reformation. Witness likewise in the year 1653, the great Anabaptist, stiled the Administrator of *Hexam*, near *New-Castle*, in the North, afterwards removed to *Colchester*, was a Papist, if not a Jesuit ; and *Ramsley* the Scotch Jesuit, were purposely sent over into *England* by the Pope and Jesuits, Anno 1653. *Ramsley* went under the Notion of a Jew, to infuse new Notions into the Anabaptists, and to side with them ; who thereupon addressed himself to *Paul Hobson* the Anabaptist, a grand Army-Precacher ; and to this Administrator's Congregation, where he made a publick Profession, That he was

was a *Jew* by Birth, but was now thorowly converted to the Christian Religion, by their Instructions, with a publick Confession of his Faith, which they printed; whereupon this *Ramsley* was publickly dipped by this grand Adminiftrator at *Hexam*, and received as a Member into their Anabaptiftical Congregation, who much gloried in it; till within few weeks after, he was by the Mayor and Minifters of *New-Castle* clearly discovered to be a grofs Impoftor; yea a *Scotch* Jefuit, and sent up by them to *London*; where after some reftRAINT, he was enlarged without any punishment; and after this he boldly entred into the Univerfity-Schools at *Cambridge*, defiring Conference with Mr. *Smith* the Hebrew-Lecturer there, with whom he difcourfed in Hebrew; profefling himfelf to be Soul and Body for the Catholick Church of *Rome*.

See more of this *Ramsley* in the fecond Part of *Foxes* and *Firebrands*.

There were alfo two other Jefuits who pretended to be *Jews*; the one was named *Eleazer Ben-Ifaiah*, the other *Joseph*, who were two grand Impoftors;

Anno 1653.

See Mr. *Pryn's* Narrative

Printed Anno 1659. Pag. 44.

Impostors ; these two were likewise Dipped by the *Anabaptists* ; they maintained Dipping, not Sprinkling, to be the only Baptism of Jesus Christ, and the *Anabaptists* to be the strong and truest Christians. In their Book then printed to the Republick Parliament, when *England* became a Commonwealth and a Counsel of State, Anno 1653. these two Mr. *Pryn* discovered to be gross Impostors ; one of them had been a Trooper in Prince *Rupert's* Army ; who after a Collection made for him (as a converted Jew) at *Dursty* in *Glocester-shire* by Mr. *Woodward* on the Sunday, drank five Jugs of Beer, and smoaked sundry Pipes of Tabaco whereby to digest his Lord's-day Supper, and disgorge his Sermons : Then Locking his Chamber-door, in the Inn, he ran to a Maid-servant, whom he had sent to warm his Bed, and attempted to ravish her ; whereupon she cryed out about a Eleven a Clock at Night, and the Boy of the House hearing her, endeavoured to raise the Neighbours : This Impostor fled

fled from thence, of whom the House heard no more since.

As the Romish five Exercised amongst the *Anabaptists*, (which Sect sprang from *Rome* before the Reformation of *England*) so likewise the Sect called *Quakers*, sprang from the *Franciscan* Tribe, as may appear by this Testimony, as it was upon Record in *Bristol*, and taken upon Oath by Mr. *George Cowlishaw* Iron-monger of the said City, Dated the 22d of *January 1654*.

I *George Cowlishaw* do affirm, That *Mr. Geo. Cowlishaw* of *Bristol* in the Month of September last, I had his Information against the some Discourse in *Bristol* with one *Mr. Coppinger* an Irish-man, formerly a School-fellow of mine in Ireland ; This Information was sent up to *Oliver Cromwell* from he told me that he had lived in *Rome*, and in *Italy*, eight or nine years, and that he had taken on him the Order of *Bristol*. *St. Francis* ; and that he had lately come from *London*, where he had received a Summ of Money ; and whilst he was at *London*, he went unto all the Churches and Meeting-houses there, publick and private, that he could hear of, and

and that none of the Sects that he heard came so near his Fraternity as the Quakers: And that (at London) he met (being at a Quaker's Meeting) with two of his Acquaintance, whom he had known formerly at Rome, which two were of the same Order of himself; and that these two were now become chief Speakers amongst the Quakers at London, and that himself also had spoken amongst them in their Meetings above Thirty times, and was well approved of amongst them. And I do further affirm, that the said Mr. Coppinger asked me, What sorts of Religions and Opinions then were in this City? I told him, that there were several Opinions and Judgments, but named none of the Quakers: upon which Mr. Coppinger asked me, Whether there had been any Quakers in our City? I answered, No: Whereupon Mr. Coppinger told me twice or thrice, That if I loved my Religion as my Soul, I should not hear them: Whereupon I told him, That I thought none of these Quakers would ever come to this City: But Mr. Coppinger replied,

plied, If I would give him Five pounds, he would make it Five hundred pounds, if some Quakers did not come to Bristol within three Weeks or a Month at farthest : The next Day after this our Discourse, Mr. Coppinger departed from hence for Ireland. But within seventeen or eighteen Days after Mr. Coppinger left this City, there came to Bristol two Quakers, and began to ramble and roar, which caused several to weep, and to follow them, and to become of their Sects, &c.

These Sectaries that encreased by these and such-like Emissaries of Rome, who, as you have already heard, had Licence from thence to assume any Sect to confound the Reformation ; if not by Popish Doctrines, yet by Heretical Errors and Heresies, be as follows.

1. *Independants.*
2. *Brownists.*
3. *Chiliasts, or Millenaries.*
4. *Antinomians.*
5. *Anabaptists.*
6. *Mani-*

6. *Manifestarians, or Arminians.*
7. *Libertines.*
8. *Familists.*
9. *Enthusiasts.*
10. *Seekers, and Waiters.*
11. *Perfectists.*
12. *Socinians.*
13. *Arians.*
14. *Antitrinitarians.*
15. *Antiscripturians.*
16. *Sceptick, and Questionists.*
17. *Quakers, or Tremblers.*

These Sectaries, to Nullifie and Expulse the Reformation, praised these Doctrines and Errors; a Catalogue of which be as follows:

See Mr. Tho.
Edward's *Gangrena*, from
Page 18, to
Page 36.

1. That the Scriptures cannot be said to be the Word of God; there is no Word but of Christ; the Scriptures are a dead Letter, and no more to be credited than the Writings of Men; not divine, but humane Invention.

Compare these
Errors and He-
resies with the
Errors and He-
resies of Rome,

2. That the Scripture, whether a true Manuscript or no, whether Hebrew, Greek, or English, is but humane,

humane, and so not able to discover a divine God. Then where is your Command to make that your Rule or Discipline, that cannot reveal you God, nor give you power to walk with God? So that Christ letting out himself as he is in himself, ought to be a Christian's Rule in obedience to himself.

and you shall find that *Rome* occasioned all these Sects and Schisms.

3. That the Scriptures are insufficient and uncertain ; there is no certainty to build any Doctrine upon them ; they are not an Infallible foundation of Faith.

4. As the condition of *Adam, Noah, Abraham, Moses, &c.* was, that they did walk with God by the teaching of God ; so is ours ; that is, not to limit Christ to *Adam, Noah, Abraham, Moses, David, John,* and the Disciples. As they were not to tie God to any thing before them Recorded, but each of them had a new Record ; so are not we to limit God in the General Records of those Paths, but wait upon him in the enlargement of the Gospel what he will record you ; and far be it from me to conclude either
in

See the Pamphlet call'd *the Pilgrimage of Saints.*

in Doctrine or Practice, that half of his Glory is revealed as yet : As that I should inclose Christ in such a small compass as we have recorded ; though I rejoyce to understand it in the searching thereof, yet pressing toward the Mark for the price of the high Calling of God, waiting what he will record in my Heart, and in that measure worship him in Spirit and Truth from the teaching of the Spirit.

5. That the Holy Writings and Sayings of *Moses* and the Prophets, of Christ and his Apostles, and the proper Names, Persons, and Things, contained therein, are Allegories ; and these Allegories are the Mystery and Spiritual meaning of them.

6. That the Pen-men of Scripture, every one of them writ as themselves conceived ; they were the Actions of their own Spirit : And for what is said, they were moved by the Holy Ghost, that was no other Spirit than that which moved them to write and speak other things ; *for in him we live, and move, and have our being.*

7. That

7. That the Scriptures of the Old Testament do not concern nor bind Christians now under the New Testament ; so that when places of Scripture are brought out of the Old Testament to prove Points, many Sectaries make slight of them, and say, *Give us a Text out of the New, we are Ignorant of the Old* : And hereupon some of them do not Bind the Old Testament with the New, nor Read it.

8. That right Reason is the Rule of Faith ; and that we are to believe the Scriptures, and Doctrine of the Trinity, Incarnation, Resurrection, so far as we see them agreeable to Reason, and no farther.

9. That the New Testament, nor no place of Scripture in it, binds any further than the Spirit for present reveals to us, that such a place is the Word of God.

10. To read Scripture in English to a mixt Congregation, without present Expounding it, is dangerous, and worse than to read it in Latin ; for in Latin, as it doth

no good, so it doth no harm.

See the Book
Entituled, *The*
Comfort for Be-
lievers, Page
36. and the
Assembly of
Divines a-
gainst it.

11. That God hath a hand in, and is the Author of the sinfulness of his People; that he is the Author not of those Actions alone, in and with which Sin is, but of the very Pravity, Ataxy, Anomy, Irregularity and Sinfulness it self which is in them.

12. That all Lyes come forth from out of the Mouth of God.

Here behold
Romes Policy
for Liberty of
Conscience to
destroy the
Church of *En-*
gland.

13. 'Tis the Will and Command of God, that since the coming of his Son the Lord Jesus, a permission of the most Paganish, Jewish, Turkish, or Antichristian Consciences and Worship be granted to all Men in all Nations and Countries; and they are only to be fought against with the Sword of God's Spirit, the Word of God; and for the Parliament to use any civil, coercive means to compel Men of different Judgments, is one of the greatest Sins that can be named; 'tis committing a greater Rape, than if they had forced or ravished the Bodies of all the Women in the World: Yea, if it be Men's Consciences, the Magistrate may not punish

nish for Blasphemies, nor for denying the Scriptures, nor for denying there is a God.

14. That no Man was cast into Hell for any Sin, but only because God would have it so.

15. That Man had Life before God breathed into him; and that which God breathed into him was part of the Divine Essence, and shall return into God again.

16. That we should think of ourselves no better than was meet; for God loves the Creatures that creep upon the Ground, as well as the best Saints; and there's no distance between the Flesh of Man, and the Flesh of a Toad.

17. That the Prince of the Air that rules in the Children of Disobedience, is God; and that there is no other Spirit but one, which Spirit is God.

18. That God hath not decreed all the Actions of Men; because Men doing what God decreed, do not sin.

19. That God was never angry nor displeased with Man; for if he

were ever displeased, and pleased again, then there is a changeableness in God.

20. That God loved not one Man more than another before the World ; neither is there an absolute, particular Election, but only general and conditional upon perseverance ; and the Scripture no-where speaks of Reprobates or Reprobation.

Lo, behold
Pope *John* his
Doctrine.

21. That the Soul dies with the Body, and all things shall have an end ; but God only shall remain for ever.

22. Every Creature in the first Estate of Creation was God, and every Creature is God ; every Creature that hath Life and Breath being an Efflux from God, and shall return into God again, be swallowed up in him, as a drop in the Ocean.

23. That to a saving knowledge of God, it sufficeth not to know him in the Book of Nature ; nor, secondly, as revealed in the Holy Scriptures, but that we must know him as abstract from his Mercies, and all his Attributes.

24. That

24. That in the Unity of the God-head there is not a Trinity of Persons, but the Doctrine of the Trinity believed and professed in the Church of God, is a Popish Tradition, and a Doctrine of *Rome*.

25. There are not Three distinct Persons in the Divine Essence, but only Three Offices ; the Father, Son, and Holy Ghost, are not Three Persons, but Offices.

26. That there is but One Person in the Divine Nature.

27. That Jesus Christ is not very God ; not God Essentially, but Nominally ; not the Eternal Son of God by Eternal generation ; no otherwise may he be called the Son of God, but as he was Man.

28. That Christ's humane Nature is defiled with Original Sin as well as ours ; Christ had from the Birth to his Death the same Original Corruption as ours ; he took our Sin into his Nature, as well as our Flesh upon him ; Christ is not of a holier Nature than we : But in this appears God's love to us, that he will take one of us in the same condition, to convince us of what he is to us, and hath made us to be in him. Methinks the beholding of Christ to be holy in the Flesh, is a dishonour to God ; in that we should conceive Holiness out of God, and again a discomfort to the Saints ; that he should be of a more holy Nature than they, as

being no ground for them to come near with boldness to God.

29. That we did look for great matters from one Crucified at *Jerusalem* sixteen hundred years ago ; but that does us no good, it must be a Christ formed in us ; the Deity united to our Humanity ; Christ came into the World to live thirty two years, and to do nothing else that he knew, and blessed God he never trusted in a Crucified Christ.

30. Christ was true Man when he created us, yea from Eternity ; and though he had not Flesh, yet was he very Man without Flesh.

31. That Christ died for all Men alike, for the Reprobate as well as for the Elect ; and that not only sufficiently, but effectually ; for *Judas* as well as *Peter* ; for the Damned in Hell as well as the Saints in Heaven.

32. That by Christ's Death, all the Sins of all the Men in the World, Turks, Pagans, as well as Christians, committed against the Moral Law and First Covenant, are actually pardoned and forgiven ; and this is the Everlasting Gospel.

33. That Christ did only satisfy for the Sins against the first Covenant, but not for the Sins against the second Covenant, as unbelief ; he died not for the unbelief of any.

34. Christ

34. Christ died only for Sins past, before the Gospel is revealed to the Sinner; and the Sins of Men committed after Conversion, Christ died not for; but they are pardoned by his being a continual Sacrifice.

35. Every Man satisfies for himself for the Sins against the second Covenant, namely Unbelief; because he that believes not the wrath of God, abides upon him; so that for a years Unbelief, a Man bears a years Wrath: and this is all the satisfaction God requires.

36. That no Man shall perish or go to Hell for any Sin but Unbelief only.

37. That the Heathen, who never heard of Christ by the Word, have the Gospel; for every Creature, as the Sun, Moon, and Stars, preach the Gospel to Men; and in them is revealed the knowledge of Christ crucified, and Sin pardoned, if they had Eyes to see it.

38. Those Heathen that perish, do perish only for not Believing according to the Gospel they enjoy.

39. Christ did not by his Death purchase Life and Salvation for all; no, nor for the Elect; for it was not the End of God in the coming of Christ to purchase Love and Life; but Christ himself was purchased by Love, that he might make out Love, and purchase us to Love; for

Christ came not to reconcile God to Man, but Man to God ; for though Christ doth hold forth Love and Life, yet he did not purchase it, but was purchased by it.

40. Christ Jesus came into the World to witness and declare the Love of God to us, not to procure it for us, or to satisfy God (as some say ;) Christ was a most glorious Publisher of the Gospel ; he was sent to preach the Gospel, to heal the broken-hearted, to preach deliverance to the Captives : In all that Christ saith to be the End of his coming, is not a word mentioned of any thing done by him in way of satisfying God : Christ's coming was more like a Conqueror to destroy the Enmity in our Nature, and so to convince us of the Love of God to us, by destroying in our Nature that which methought stood between God and us.

41. That the Unction which the Saints are said to receive from the Holy One, *1 John 2. 20.* is one with the Christ-hood of Christ.

42. That Christ was a legal Preacher ; for till after his Ascension the Gospel was not preached : Christ lived in dark times, and so he preached the Law ; but afterwards then the Gospel came to be preached.

43. That

43. That Christ shall come and live again upon the Earth, and for a Thousand years reign visibly as an Earthly Monarch over all the World, in outward Glory and Pomp, putting down all Monarchy and Empires.

44. That when Christ in his own Person hath subdued the disobedient Nations, then the Church of the Jews and Gentiles shall live without any disturbance, from within or without it: All Christians shall live without Sin, without the Word, Sacraments, or any Ordinance; they shall pass those Thousand years in Worldly Delights, begetting many Children, Eating and Drinking, and enjoying all lawful Pleasures which all the Creatures then redeemed from their ancient Slavery can afford.

45. That Men may be saved without Christ; and the very Heathens are saved, if they serve God according to the knowledge God hath given them, though they never heard of Christ.

46. That the least Truth is of more worth than Jesus Christ himself.

47. Christ by his Death hath freed all Men from a Temporal Death, which *Adam's* Sin only deserved, by purchasing them a Resurrection; and hath opened them a way to come to the Father if they will: Thus far he died for all, no farther for any,

48. The

48. The Spirit of God dwells not, nor works in any; it is but our conceits and mistakes to think so, 'tis no Spirit that works but our own.

49. That the same Spirit which works in the Children of Disobedience, is that Spirit which sanctifies the hearts of the Elect.

50. That there is a perfect way in this life; not by Word, Sacraments, Prayer, and other Ordinances, but by the Experience of the Spirit in a Man's self.

51. That a Man Baptized with the Holy Ghost, knows all things even as God knows all things; which Point is a deep Mystery, and great Ocean, where there is no casting Anchor, nor sounding the bottom.

52. That if a Man by the Spirit knew himself to be in the State of Grace, though he did commit Murther or Drunkenness, God did see no sin in him.

53. That Sanctification is not an evidence of Justification; and all notes and signs of a Christians Estate are legal and unlawful.

54. Believers have no inherent Sanctification, nor spiritual habits of Grace infused into their hearts; but all their Sanctification is that which is inherent in Christ; and they for this, and no other cause, are said in Scripture-phrase to be sanctified,

sanctified, but because of Christ's Sanctification and inherent Holiness.

55. Though *Adam* had continued in his Estate of Innocency, and not fallen, yet he had died a Natural Death; for Death now is a fruit of Sin to Believers.

56. God's Image on Man, is only our face and countenance; and every wicked Man hath therefore God's Image as well as good Men.

57. That *Adam*, and so Mankind in him, lost not the Image of God by his Fall, only incurred a Temporal Death; which was suspended, for a time, upon the promise of a Saviour.

58. There is no Original Sin in us, only *Adam's* first Sin was Original Sin.

59. That the guilt of *Adam's* Sin is imputed to no Man; no Man is punished for *Adam's* Sin.

60. That one Man is no more Spiritual than another; nor is there any such inward Difference between Man and Man; but all the Spiritualness and Difference lies without us in the Word, which guides some Men, and not others.

61. That all Men who have the Gospel preached to them, and so manifested to their understandings, are immediately, without any more ado, able of themselves to believe and receive Christ.

62. There

62. There is no Free-will in Man, either to Good or Evil ; either in his Natural Estate or Glorified Estate.

63. That there is a Power in Man to resist Grace ; and that the Grace which would convert one Man, would not convert another.

64. Natural Men may do such things as whereunto God hath by way of Promise annexed Grace and Acceptation ; and that if Men improve their Natural abilities to the utmost in seeking Grace, they shall find it.

65. That Regenerate Men, who have true Grace, may fall totally and finally away from the State of Grace.

66. That the Moral Law is of no use at all to Believers ; that 'tis no rule for Believers to walk by, nor to examine their Lives by ; and that Christians are freed from the Mandatory Power of the Law.

67. Persons justified, are not justified by Faith ; but are justified from all Eternity.

68. Neither Faith, nor Repentance, nor Humiliation, nor Self-denial, nor use of Ordinances, nor doing as one would be done to, are Duties required of Christians, or such things as they must Exercise themselves in, or they can have no part in Christ.

69. True Faith is without all doubts of Salvation ; and if any Man have doubts of his Salvation, his Faith is to be noted with a black mark.

70. That *credere* , Faith in a proper sense is imputed to Justification , and not Christ's Righteousness imputed to Justification.

71. That the Doctrine of Repentance is a Soul-destroying Doctrine.

72. In the Old Covenant (that is, before Christ came in the Flesh) in the Prophet's days, Repentance is declared as a means to obtain Remission ; and neither Remission, nor the knowledge of Remission to go before, but to follow Contrition : But this is not the Gospel which is established upon better promises.

73. That 'tis as possible for Christ himself to sin , as for a Child of God to sin.

74. That there ought to be no Fasting-days under the Gospel ; and that Men ought not to afflict their Souls, no, not in a day of Humiliation.

75. That God doth not chastise any of his Children for Sin ; and let Believers sin as fast as they can , there is a Fountain open for them to wash in ; and that not for the Sins of God's People , but for Swearers and Drunkards the Land is punished.

76. That

76. That Believers have nothing to do to take care, or to look to themselves to keep from Sin ; God must look to them, if he will.

77. God loves his Children , as well sinning as praying, hearing and doing the holiest Duties ; he accounts of them never the better for their good Works , nor never the worse for their ill Works.

78. That God's Children are not at all to be humbled , troubled or grieved for Sin after Conversion ; and what *Peter* did in this kind after his foul fact of Denying his Master, issued from the weakness of his Faith.

79. That God's Children are not to ask the pardon and forgiveness of their Sins ; they need not, they ought not, and 'tis no less than Blasphemy for a Child of God to ask pardon of Sins ; 'tis Infidelity to ask pardon of Sins ; and *Davia's* asking forgiveness of Sin, was his weakness.

80. That when *Abraham* denied his Wife, and in outward appearance seemed to lie in his distrust , Lying, Dissembling, and Equivocating, that his Wife was his Sister ; even then truly all his Thoughts, Words and Deeds were perfectly holy and righteous from all spot of Sin in the sight of God freely.

81. The Called of God have Sin in the Flesh; they have Sin in the Conversation; but they have no Sin, neither can they have any in the Conscience; for the true Faith of God's Elect, and Sin in the Conscience, can no more stand together than Light and Darknes: And this reconciles those two Scriptures; *If we say we have no sin, we deceive our selves; and he that is born of God, doth not commit sin; neither can he, because he is born of God.*

82. The great Antichrist is that Mystical body of Iniquity, which opposeth *Jesus Christ*, and not the Pope of Rome, or any particular Succession of Men, only he is a part of Antichrist. *Dem* makes the opposition of Antinomian Errors to be the Man of Sin, and the great Antichrist; as is to be seen in several Pages of his *Man of Sin discovered*. And Sectaries make them who deny Christ's dying for all, to be Antichrist's; Others make Antichristianism to consist in the Coercive Power of the Magistrate in Matters of Religion.

83. That the Soul of Man is Mortal as the Soul of a Beast, and dies with the Body.

84. That the Souls of the faithful after Death, do sleep till the day of Judgment, and are not in a capacity of acting any thing for God: but 'tis with them as 'tis with

with a Man that is in some pleasing Dream.

85. That the Bodies of the faithful shall not rise again at the Resurrection, (namely the same that died) but their Souls shall have other Bodies made fit for them, either by Creation or Faction from some pre-existing matter; and though the Bodies be new, yet the Men are the same, because the same Souls remain still.

86. Infants rise not again, because they are not capable of knowing God, and therefore not of enjoying him.

87. That the Perfection and Resurrection, spoken of by *St. Paul*, 1 *Cor.* 15. 52, 53, 54, 55, 56, 57. the hope set before us, the Eternal inheritance, a City having foundation, whose builder and maker is God, are to be attained in the fulness and perfection of them now in this present time before the common Death of the Body.

88. That none of the Souls of the Saints go to Heaven, where Christ is; but Heaven is empty of the Saints till the Resurrection of the Dead.

89. There is no Resurrection at all of the Bodies of Men after this life, nor no Heaven nor Hell after this life, nor no Devils.

90. There

90. There shall be in the last day a Resurrection from the Dead of all the bruit Creatures, all Beasts and Birds that ever lived upon the Earth; every individual of every kind of them that died shall rise again, as well as of Men; and all these Creatures shall live for ever upon the Earth.

91. There is no Hell, but in this life; and that's legal Terrors and Fears which Men have in their Consciences.

92. That there is no Church upon the Earth, no true Ministry, no Sacraments, no Gospel, no Faith, because there are no visible nor infallible Gifts.

93. No Man is damned but for rejecting the Gospel; and none can reject the Gospel, but those who have it tendred unto them, as they had it in the Apostles days, being confirmed by Miracles.

94. That the pure Preaching of the Word, and right Administration of the Sacraments, are no notes nor signs of a true visible Church.

95. 'Tis the Will of God that Miracles should attend the Ministry; the Apostles make a Marriage of Doctrine and Miracles; so that they who preach the Gospel, must be so gifted as to confirm it by Signs and Wonders.

96. That many Christians, in these days, have more knowledge than the Apostles; and when the time is come that there shall be true Churches and Ministry erected, they

shall have greater Gifts, and do greater Miracles than the Apostles ever did, because the Christian Church was but in its Infancy.

97. That there ought to be in these times no making or building of Churches, nor use of Church-Ordinances; as Ministering of the Word, Sacraments; but waiting for a Church, being in readiness upon all occasions to take knowledge of any Passenger, of any Opinion or Tenet whatsoever. The Saints or Pilgrims do wander as in a Temple of smock, not able to find Religion; and therefore should not plant it by gathering or building a pretended, supposed House, but should wait for the coming of the Spirit, as the Apostles did.

98. There is a Salvation that shall be revealed in the last times, which was not known to the Apostles themselves.

99. That within a while God will raise up Apostles, Men extraordinarily endowed with visible Gifts, to preach the Gospel; and that shall precede the Fall of *Rome*.

100. That in Points of Religion, even in the Articles of Faith, and Principles of Religion, there's nothing certainly to be believed and built on, only that all Men ought to have Liberty of Conscience, and liberty of Prophecy.

101. That the Scriptures no-where speak of Sacraments, Name or Thing.

102. That the Covenant whereof Circumcision was the Seal, was only of Temporal

poral promises ; as *Ex. G.* of the Land of *Canaan* ; that the Covenant God made with *Abraham*, had nothing Spiritual in it ; and that Circumcision was a Seal of the Righteousness of Faith to no other but *Abraham* alone, *Quatenus* a Father, and not to his Children.

103. That Baptism is not a Seal nor Sign of the Covenant of Grace.

104. That Pædo-baptism is unlawful, and Antichristian ; and that 'tis as lawful to Baptize a Cat, or a Dog, or a Chicken, as to Baptize the Infants of Believers.

105. 'Tis as lawful to break any of the Ten Commandments, as to Baptize an Infant : 'tis as lawful to commit Adultery and Murther, as to Baptize a Child.

106. That Baptizing belongs not to Ministers only ; all Gifted-Brethren and Preaching-Disciples (though no Ministers) may Baptize.

107. Baptizedness is not Essential to the Baptizer, nor Essential to Preaching ; so that Persons not only not in Office, but not so much as Baptized, may both Baptize and Preach.

108. Miracles are Essential to the Administration holden forth in the Commission of Baptism, *Mat. 28. 19.*

109. That none are to be admitted to the Lord's Supper, though Believers and Saints ; nor their Children to be Baptized, but only they who are Members in a Church-way.

110. There is no Scripture against a Man's being often Baptized ; neither is it more unlawful to be Baptized often, than to receive the Lord's Supper often.

A Popish Tenet.

111. That Christ's Words in the Institution of his Supper, *This is my Body, and this is my Blood,* are to be understood Literally.

112. That Christians in receiving the Lord's Supper, should receive with their Hats on, with their Heads covered ; but the Ministers should administer it with their Hats off, uncovered.

113. That 'tis as necessary to be joined in Church-fellowship, as with Christ the Head ; and there's such a necessity of entering into a Church-way, as there is no expectation of Salvation without it.

Here behold both Sectaries and Rome's Spleen to the Church of England.

114. That the Church of *England* and the Ministry thereof is Antichristian, yea of the Devil ; and that 'tis absolutely sinful and unlawful to hear any of their Ministers preach in their Assemblies.

This Sectarian shews his Zeal to Rome disguisedly.

115. That the Church of *Rome* was once a true Church ; but so was the Church of *England* never ; therefore 'tis likelier the Church of *Rome* should be in the right in the Doctrines of Free-will, Universal Redemption, Original Sin, &c. than the Church of *England*.

116. That the calling and making of Ministers of the Word and Sacraments are not *Jure Divino* ; but a Minister comes to be

be so, as a Merchant, Bookseller, Tailor, and such-like.

117. That all settled, certain Maintenance for Ministers of the Gospel, especially that which is called Tithes, is unlawful, Jewish and Antichristian.

118. That Ministers of the Gospel in these days ought to work with their Hands, and to follow some Calling, that they may not be chargeable to the Church.

119. That there ought to be no distinct Order of Ministers; not no such calling of some Persons distinct and separated from the People; but that all Men who have Gifts are in their turns and courses, by the appointment of the rest of the Company to Preach, Pray, Baptize; and they are for that turn instead of Ministers, and as Ministers.

Liberty of
Conscience de-
stroyeth Chri-
stian Ministry.

120. That all days are alike to Christians under the New Testament; and they are bound no more to the observation of the Lord's Day, or the first Day of the Week than to any other.

A pretty put-
off of a disgui-
sed Papist to
play.

121. That the Jewish Sabbath, or *Saturday*, is still to be kept by Christians for their Sabbath.

122. That Christians are not bound to meet one day in Seven constantly, according to the Manner of the Nations; nor to Pray and Preach thus long, and in this manner two or three hours, according to the custom of the Nations.

123. No Man hath more to do to preach the Gospel than another; but every Man may preach the Gospel as well as any.

124. That 'tis lawful for Women to preach; and why should they not, having Gifts as well as Men? And some of them do actually preach, having great resort to them.

125. 'Tis a part of the Christian liberty of Christians, not to hear their own Ministers, but to go and hear where they will, and whom they think they may profit most by.

126. That 'tis unlawful to worship God in places Consecrated, and in places where Superstition and Idolatry have been practised, as in our Churches.

127. That Men ought to Preach and Exercise their Gifts without Study and Pre-meditation, and not to think of what they are to say till they speak; because it shall be given them in that hour, and the Spirit shall teach them.

This pretended Saint agrees with Rome's Ignorance, the Mother of Devotion.

128. That there is no need of humane Learning, nor of reading Authors for Preachers; but all Books and Learning must go down, it comes from the want of the Spirit, that Men write such great Volumes, and make such a-do of Learning.

129. There are some Women, ten or eleven in one Town or Vicinity, who hold it unlawful to hear any Man Preach, either publickly or privately, because they must

2 Tim. 3. 6, 7. not be like those Women in Timothy, Ever learning,

learning, and never coming to the knowledge of the truth.

130. That 'tis unlawful to Preach at all, sent or not sent out (as in a Church-State,) but only thus; A Man may preach as a waiting Disciple; that is, Christians may not preach in a way of positive asserting and declaring things; but all they may do, is to conferr, reason together, and dispute about things.

131. That 'tis unlawful for the Saints to join in receiving the Lord's Supper, where any wicked Men are present; and that such mixt Communion doth pollute and defile them.

132. 'Tis unlawful for the Saints to join in Prayer where wicked Men are, or to Pray with any of the wicked.

133. That 'tis unlawful for Christians to Pray so much as privately with those (though Godly) that are not Members of a true Church, but are Members of the Church of England, and the Assemblies thereof. Here the Ch. of England is a fore unto them.

134. That however Conference and Discourse may be had with all, yet 'tis not lawful to join in Prayer, or giving of Thanks; no, not before Meat with those (though otherwise acknowledged Saints and Godly, and are Members of Churches in the Church-way) that are not of the same Judgment and Way.

135. That 'tis unlawful for Christians to Pray at all with any others, (either as

being the Mouth in Prayer, or as joining in Prayer) though never so Godly, and of their own Judgments, either in the publick Assemblies, or in their Families, unless such persons who prayed had an infallible Spirit, as the Apostles.

136. That Christians are not bound to Pray constantly every day at set-times, as Morning and Evening, but only at such times as the Spirit moves them to it; and if they find not themselves so moved in many Days and Weeks together, they ought not to Pray.

137. That wicked and unregenerate Men ought not to pray unto God at all.

138. That all Singing of Psalms, as *David's*, or any other holy Songs of Scripture, is unlawful, and not to be joined with.

Such pretended Psalms as *Burges* does to this day.

139. That the Singing which Christians should use, is that of Hymns and Spiritual Songs, framed by themselves, composed by their own Gifts, and that upon special occasions; as Deliverances, &c. Sung in the Congregation by one of the Assembly, all the rest being silent.

140. That Love-feasts, or Feasts of Love (with which the Lord's Supper is to be administered also) is a perpetual Ordinance of Christ, at which only Church-members are to be present, and to partake.

141. That there is no distinction concerning Governments, Ecclesiastical and Civil; for all Government which concerns the

the Church, ought to be Civil ; but the Maintaining of that Distinction, is for Maintaining the Interest of Church-men.

142. That a few private Christians, as six or seven gathering themselves into a Covenant and Church-fellowship, have an absolute, intire Power of the Keys, and all Government within themselves ; and are not under any Authoritative Power of any Classes, Synods, or General Councils, whatsoever they do, or what ways soever they take.

143. That the Presbytery and Presbyterial Government, are the false Prophet, and the Beast spoken of in the *Revelations* : Presbytery is a third part of the City of *Rome* ; yea, that Beast in *Revel. 11.* that ascends, and shall kill the two Witnesses ; namely, the *Independants*. Here Presbytery, next to the Church of *England*, is hated by Sects and Papists.

144. That there are Revelations and Visions in these times, yea to some they are more ordinary, and shall be to the People of God generally within a while.

145. That the Gift of Miracles is not ceased in these times ; but that some of the Sectaries have wrought Miracles, and Miracles have accompanied them in their Baptism, &c. and the People of God shall have power of Miracles shortly.

146. That Anointing the Sick with Oyl by the Elders praying over them ; with laying on of Hands, is a Church-Ordinance for Church-members that are sick, for their recovery. Look how the Sects cloak Extream Unction.

147. 'Tis

147. 'Tis ordinary for Christians now in these days, with *Paul* to be rapt up to the third Heavens, and to hear words unutterable ; and they cannot well have assurance of being Christians, that have not found and had experience of this.

148. That Christian Magistrates have no power at all to meddle in Matters of Religion, or things Ecclesiastical ; but in Civil only concerning the Bodies and Goods of Men.

Behold how they would have expelled the Reformation, though enacted by King and Parliament.

149. That for a People to wait upon Man for a form to worship God by, was Idolatry : Nay, for a People to wait upon a Parliament or Assembly for a form to worship God by, was worse than Corporal Idolatry.

150. Whatsoever Errors or Miscarriages in Religion the Church should bear withal in Men, continuing them still in Communion with them, as Brethren ; these the Magistrates should bear with in Men, continuing them in the Kingdom or Commonwealth in the enjoyment of the Liberty of Subjects.

See *England's Birth-right*, Page 33. Letters printed upon *Lilbourn's* Imprisonment, &c.

151. That the Parliament having their Power from, and being intrusted by the People, the People may call them to an account for their Actions, and set them right and strait : And seeing this present Parliament doth ingross Law-making, and also Law-executing into their own hands, contrary both to Reason, and to the true meaning

ing of the Law ; the Free-men of *England* ought not only to chuse new Members where they are wanting once every year, but also to renew and inquire once a year after the Behaviour and Carriage of those they have chosen. And if they find they never did any good, or are groundedly suspected to be unserviceable ; that then those that chuse and sent them may have liberty to chuse more faithful, able, and better Men in their places.

152. If God command such a thing to be done in his Word, and the Magistrate now come and command the same to be done ; though a Christian ought to have, and would have done it, because of God's Command ; yet now he ought not to do it, because the Magistrate commands it.

Liberty of
Conscience
destructive to
all Civil and
Christian Go-
vernment.

153. All the Earth is the Saints, and there ought to be a Community of Goods ; and the Saints should share in the Lands and Estates of Gentlemen, and rich Men.

154. That 'tis lawful for a Man to put away his Wife upon indisposition, unfitness or contrariety of Mind arising from a cause in Nature unchangeable ; and for disproportion and deadness of Spirit, or something distastful and averse in the immutable bent of Nature : And Man, in regard of the freedom and eminency of his Creation, is a Law to himself in this matter, being Head of the other Sex, which was made for him ; neither need he hear and judge therein above himself.

This was a de-
vice of the Po-
pish Clergy
who in Secta-
rian shapes
brought in
new Marria-
ges, in that
they may kee-
a Wenche and
not break
their Vow of
pretended
Chastity.

155. 'Tis

155. 'Tis lawful for one Man to have two Wives at once.

156. That Children are not bound to obey their Parents at all, if they be ungodly.

157. That Parents are not to Catechise their little Children, nor to set them to read the Scripture, or to teach them to Pray, but must let them alone for God to teach them.

158. 'Tis unlawful for Christians to defend Religion with the Sword, or to fight for it when Men come with the Sword to take it away, Religion will defend it self.

159. 'Tis unlawful for Christians to fight, and take up Arms for their Laws and Civil Liberties.

This is like
St. Francis,
who would
not crack or
kill his Lice.

Their spleen
against Com-
mon Prayer.

160. 'Tis unlawful to fight at all, or to kill any Man; yea, to kill any of the Creatures for our use; as a Chicken, or on any other occasion.

161. That using of set Forms of Prayer prescribed is Idolatry.

162. David's saying, *I am a Worm*; and no Man must be understood literally; yea, he was both a Man, and no Man, in the same literal sense.

163. That the Scripture speaks but of one kind of Faith.

164. Some of the Sectaries in *London* do hold, That in *Suffolk* there is a Prophet raised up to come and preach the Everlast-
ing

ing Gospel to them ; and he stays but for a Vocal call from Heaven to send him , which is expected daily ; and that this Man is that Prophet spoken of in the Scripture, 1 *John* 25. That Prophet in that Scripture, distinguished from Christ and *Elias*, is this Man raised up in *Suffolk*.

165. That it could not stand with the Goodness of God to Damn his own Creatures eternally.

166. That God the Father did reign under the Law, God the Son under the Gospel ; and now God the Father and God the Son are making over the Kingdom to God the Holy Ghost, and he shall reign and be poured out upon all flesh.

167. That there shall be a general Restauration, wherein all Men shall be reconciled to God and saved ; only those who now believe, and are Saints before this Restauration, shall be in a higher condition than those that do not believe.

168. That 'tis not lawful for Christians to be a Magistrate, but upon turning Christian he should lay down his Magistracy ; neither do we read after *Cornelius* was Baptized (though he were a Centurion before, and a Man in Command and Authority) that ever he medled any more with his Band called the *Italian* Band.

169. Man lost no more by the Fall, than all the rest of the whole Creation fell into with *Adam* ; all the World being condemned

demned to Death and Desolation ; yea the Heavens and the Earth also : So that you may as safely conclude that all the whole Creation lost Life and Salvation to Glorification by *Adam's* transgression, as to conclude that Man lost Salvation by *Adam's* transgression.

170. Man hath not by Christ brought unto him Eternal Life and Salvation, but only such a Life as all the whole Creation hath together with him ; for the second *Adam* hath not purchased Eternal Life to Glorification for Man.

171. All the Creatures shall assuredly partake of the Gospel of Peace ; and that our Lord the great Prophet spake something to this purpose, when he saith, *Go preach the Gospel to every Creature*, though they cannot hear to Life and Glorification ; and Christ is the great Prophet of his Father, to declare his Father's Counsel to the whole Creation ; and he is the great High Priest, which offereth up himself a Sacrifice of full satisfaction ; not for all Men only, but for all that by Man was lost, even the whole Creation of God.

172. That a Directory, or Order to help in the way of Worship, is a breach of the second Commandment ; and there is no Word of God to warrant the making of that Directory-book, more than *Jero-boam* had for the making of Calves of Gold, which he set upon two high places ; one at

at *Dan*, the other at *Bethel*, to the confusion of himself and his Posterity.

173. No Man is yet in Hell, neither shall any be there until the Judgment; for God doth not Hang first, and Judge after.

174. Men say that Faith is Supernatural; but how can it be above Nature to believe that which we see sufficient ground to believe? and to believe any thing of which we have no plain ground and reason, is so far from being above Nature, that it is below it; and proper to Fools, and not to reasonable Men.

175. The Law doth not pronounce Eternal Death in Hell-fire on those that obey it not; nor were Men to have perished in Hell-fire in relation to the Law, or *Adam's* Sin; but the Gospel pronounceth Eternal Death in Hell-fire on those that obey it not; and if we had been to suffer Hell in relation to *Adam* or the Law, then Christ also should have suffered in Hell for us, to have redeemed us from thence, which he did not.

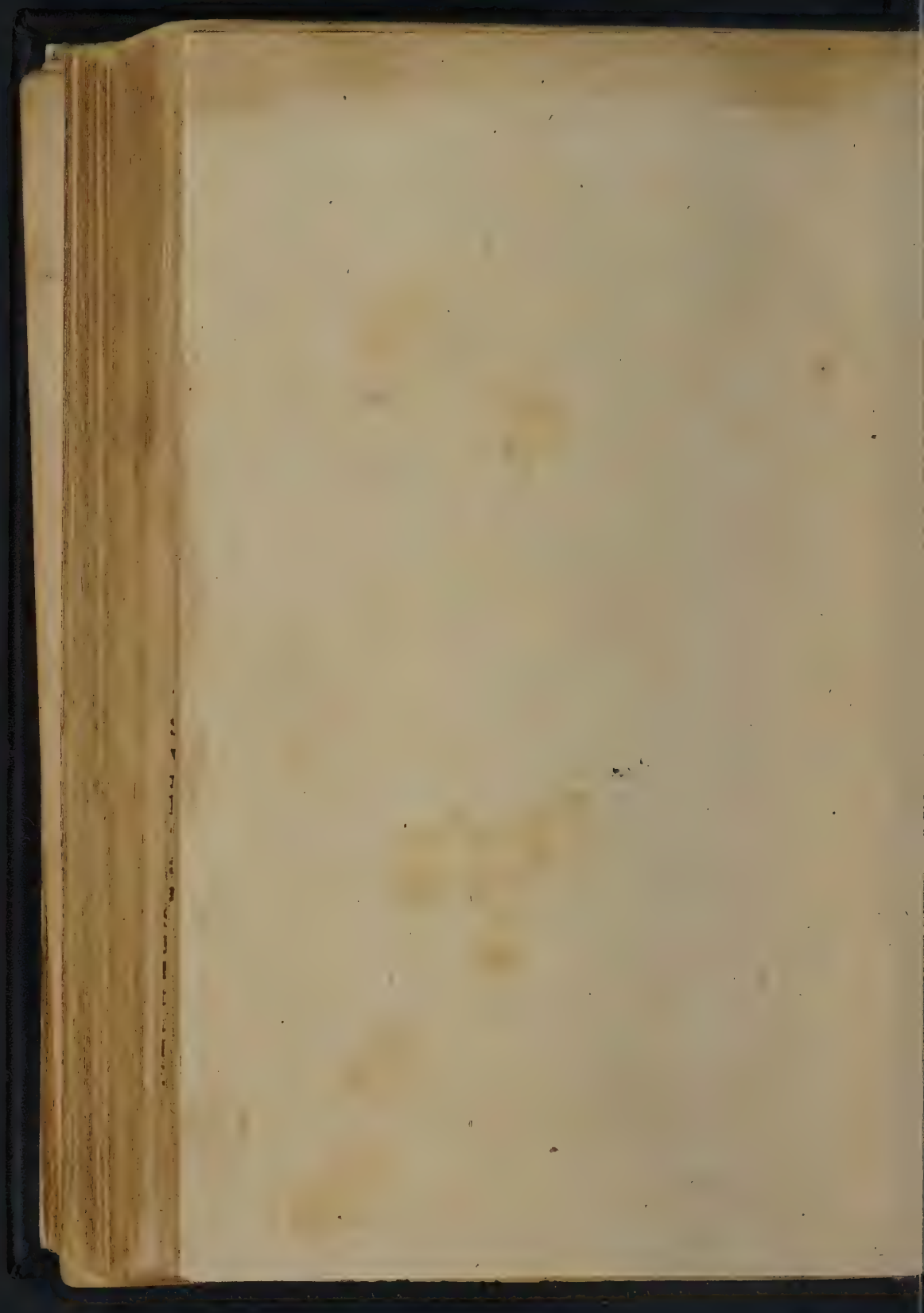
176. It is not suitable to God to pick and chuse amongst Men in shewing Mercy: If the Love of God be manifested to a few, it is far from infinite; If God shew not Mercy to all, to ascribe it to his Will or Pleasure, is to blaspheme his excellent Name and Nature.

These

These and many more blasphemous Tenets did these Sectaries Preach and Print, which would fill a large Volume here to Express them all; and truly if God had not been merciful in restoring the Reformed Church of *England* again, both She and Presbytery it self had by this time been past recovery.

Thus, good People, we may (if we seriously ponder upon these Collections) behold *Babylon*, because she hath made these Nations (since it hath pleased God to restore his Word unto our Ancestors) to drink of the Wine of the Wrath of her Fornication. Let us therefore unite in the fear of the Lord, and rejoice in Christ our Salvation; that we may hearken unto the Voice that came from Heaven, saying; *Come out of her, O my People, that ye be not partakers of her Sins, and that ye receive not of her Plagues.*

F I N I S.



Bib Fict

9140439
6/25/2011

